HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

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A COMPANION TO THE TEMPLE:

OR,

A Help to Devotion,

In the Daily use of the

COMMON-PRAYER.

In two PARTS.

PART I.

Containing the

Morning and Evening Prayer.

The Second Edition with Additions.

By THOMAS COMBER, M. A.

I will pray with the Spirit, and I will pray with the Understanding also. 1 Cor. xiv. 15.

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IMPRIMATUR,
C. Smith, *R.P.D. Episc.* Lond.
à sacris domesticis.

July 19.
1675.

TO THE

Right HONOURABLE

And my very good Lord

JOHN,

LORD *FRESCHEVILE*

Baron of *Stavely*.

MY LORD,

IF the Excellent Prayers of this Church had not more Friends than is commonly supposed, there would not have been so early a Necessity for this Second Impression: *for though the sincerity of my Designs might obtain so much Charity for my infirmities, as to recommend my undertaking to some Persons; yet if the Subject had not been more Obliging than any thing in my Performance, it had never found so general an acceptance:*

And truly I shall be more pleased if this Discourse be welcome to the World for the Prayers *sake of which it treats; it being my desire to gain Glory to* God *and Proselytes to the* Church, *not Friends to my self thereby: However, the success of the former might have emboldened me to venture this* Edition *also without any Variation, but because so noble a* Text *as the* Common-Prayer, *deserves the exactest Commentary, I have chosen rather to revise it and present it to your Lordship with all possible advantages, and therefore with some alterations: Some Variations I thought necessary, but I shall never alter my Choice as to the* Dedication. *Your Lordship is so constant and sincere a lover of the* Liturgy, *that I am confident your Lordship will undertake the Patronage thereof with a new affection; and my own Obligations are encreased by so many new acts of your Lordships favour, that I am engaged to renew my former Address; which I had done in the same words (for I can justly now say all that I said then, and much more in your Lordships Praise) but*

only

only that I have ſaid what is there already, and it will rather be expected here, that I ſhould give your Lordſhip and the world an Account what I have done in this Impreſſion.

The finiſhing of the firſt Copy by parcels, had occaſioned ſome diſorder in the Method and diſproportion in the Parts, both which I have endeavoured now to regulate; the Athanaſian Creed *wholly omitted, the* Apoſtles Creed *and ſome of the* Hymns (*for brevity ſake) lightly paſſed over before, are now more fully diſcourſed on; and beſides upon a ſerious review of the whole, I have cut off what ſeemed ſuperfluous, ſupplyed what was deficient, cleared what was obſcure, and reduced all the Particulars into better Order: ſo that I hope it will be intelligible and more uſeful, more agreeable to the exactneſs of thoſe* Prayers *whereof it treats, and more likely to win all ſober Chriſtians to value theſe admirable Offices as they deſerve. The Diverſity of Opinions about the worſhip of God, hath divided our Affections, baniſhed our Charity, and our Peace too long; whiles our Friends have pittied our Diviſions,*

sions, and our Enemies rejoyced at them and taken advantage by them; so that I should esteem my Pains most happily bestowed, if they might reconcile all true Protestants to these Holy Forms, and engage them all to love one another and serve God together, in this good old way; which I do the more passionately pray for, because I do perceive our Separation and Contentions about some Circumstances, does give our Common Foe as well hopes as opportunity to overthrow the Foundation of all our Worship and our Faith also. I have done my Part to prevent it, and if all that are concerned would consider of the danger and the remedy without prejudice, I should not dispair but the success would fully answer the desires of,

My LORD,

Your Honours most Obliged
Chaplain and faithful Servant
THOMAS COMBER.

UMI

THE PREFACE.

THere are two principal ends of the Worſhip of God, *The Glory of him that is Worſhipped, and the Beneſit of the Worſhippers.* And theſe two are ſo inſeparably united, that St. *Auguſtine* [a] reduceth both to one, aſſuring us that all the advantage accrues to us. But whether we look on them ſingle or conjoyned, no part of *Divine Worſhip* doth ſo much expreſs and advance Gods glory, nor ſo directly tend to Mans good as *Publique Prayer*; in which we make the moſt univerſal ſolemn acknowledgements of our Obligations unto, and Dependence upon, the Supreme Lord of all the World; and by which all the ſervants of God in all times, places, and circumſtances, do with one heart and voice, by common conſent [b] reveal their wants, and obtain

[a] *Credendum eſt totum quo recte colitur Deus homini prodeſſe non Deo.* Aug. Civ. Dei. l. 10. cap. 5.

[b] *Publica eſt nobis & Communis Oratio, & quando oramus, non pro uno, ſed pro toto populo oramus; quia totus populus unum ſumus.* Cyprian.

obtain ſupplies for them. So that we call this the *Life and Soul of Religion*, the *Anima Mundi*, that univerſal Soul which quickens, unites and moves the whole Chriſtian World. Nor is the caſe of a private Man more deſperate, when he breaths no more in ſecret Prayer, than the condition of a Church is, where Publique Devotions ceaſe. St. *Hierome* out of *Hippolitus* puts the ceſſation of *Liturgy* as a principal ſign of the coming of *Antichriſt* [c]. And nothing more clearly ſhews a profane generation, [d] the very title of wicked men in Scripture [e] being that they call not upon God. 'Tis well if any of us can excuſe our ſelves; but the general neglect of daily Prayers [f] by Miniſters (who are both deſirous and bound to perform them) doth too ſadly teſtify they are tired out with the peoples conſtant abſence, and altogether witneſſeth an Univerſal decay of true Piety. Perhaps the diſhonour, that is caſt upon God and Religion will not move theſe diſregarders, and neglecters, ſince they live ſo that a ſtranger could not imagine they had any God at all. But I hope they have yet ſo much Charity for themſelves, that it may ſtartle them to conſider what miſchiefs are hereby

[c] Hieron. Com. in Dan.

[d] Gen. iv. 26. Chal. Par. *Tunc profani ſuerunt homines ut non orarent in nomine Domini.* Edit. Ven.

[e] Pſal. xiv. 4. & liii. 4.

[f] *In the Rubrick before the Morning Prayer.*

hereby brought upon themſelves as well as others. Wherefore let them ask the cauſe of all that *Atheiſm* and *Prophaneneſs*, *Luxury* and *Oppreſſion*, *Lying* and *Deceiving*, *Malice* and *Bitterneſs* that is broke in upon us, to the torment and diſquiet of the whole World. Let them ask why they plague others with their ſins, and others requite them again? and it will appear that all this is come upon us becauſe we forget *God*, and *Heaven*, *Death* and *Judgement*, which daily Prayers would mind us of. Our Souls are fixed to the *Earth*, becauſe we lift them not up to *Heaven*. We have neither grace to do good, nor reſiſt ſin, becauſe we never ask it; and we can have as little hopes of glory as we have ſigns of grace, becauſe we do not prepare for it. But if theſe evils be too thin and ſpiritual, let it be enquired, whence our National and perſonal calamities proceed, Epidemical Diſeaſes, Wars and Peſtilences? Whence comes the Multiplication of Hereſies, the prevalency and pride of the Enemies of the true Religion? The Jews will tell you, *Jacob*'s Voice in the Synagogue [6] keeps off *Eſau*'s hands from the People. We have diſreſpected and ſlighted God and his Worſhip, and he may juſtly put us out of his Protection (who do not duly pay our homage to him) and go away

[6] *Omni tempore quo Jacobi vox eſt in ſynagogis, non ſunt ibi manus Eſau.* Prov. Rab. lib. Muſar.

away [h] displeased; and then we lie open to all evil when our defence is departed from us; and they that provoke him so to do, are enemies to themselves, and to the Church and State where they live, indeed the worst Neighbors [i]. But notwithstanding all this; while all sober and devout Men lament this Epidemical iniquity, and groan under the sad effects thereof, passionately wishing a speedy remedy; the Offenders grow bold by their numbers, and hardened by this evil custom, till they now despise a reproof, and deny this Negligence to be a sin, because they have no mind to amend it. But these are of two kinds.

[h] *Si Deus s. h. Synagogam intrat & nemo inventus est, abiit iratus, ut Isai.* 50. 2. Buxtorf. syn. *ex* Rh.

[i] *Quisquis incolit civitatem in quâ extat Synagoga & eam tecum non adiit is est Vicinus malus.* R. Nath. de latr.

1. Those that make their business their Apology, and suppose it is unreasonable to expect them every day at *Common-Prayer*, and judge it sufficient to say they cannot come.

2. Those which have learned to despise or hate the Prayers of the Church, and to scorn that which their Fore-fathers (generally better then they) did heartily serve God by; who account it their Virtue to abstain from them, and having sufficiently undervalued these Devotions stampt by Publick Authority, imagine they may say innocently enough, they will

will not come; and if to disparage the Rule did take off our Obligation to walk by it, then these Scorners were the least of sinners. But neither the excuses of the one shall cover his Covetousness and Irreligion, nor the confidence of the other shelter his Pride at the last and dreadful day. So that I suppose it may be a friendly office and will be so accepted, to warn all such of the unsafe grounds, they relie upon, in their forbearing Publique Prayers. And this I shall do by representing with all Moderation, 1. The reasonableness of our being present at daily Prayers, to those who say they cannot. 2. The Excellency of the Liturgy to those who say they will not come. And this I am obliged to do, to smooth the way to the Temple: for in vain do we shew how men may be devout there, if they excuse or deny coming thither. And we must not so confine our Charity to these within the walls, as to forget those without. We love the one best, but we must pitty the other also, and endeavour to deliver their Souls from living in a constant Sin, which they miscal innocence. I know I oppose a Torrent; but as long as Men have reason, I shall hope such as will consider may either be convinced, or rendered more moderate. However this will confirm those that are of the True Church, and 'tis something with me to serve such.

1. We

1. We shall demonstrate the reasonableness of the daily attendance on Publique Prayers; and that principally from the Universal Reason of all the World, and the concurrent practice and consent [k] of all Mankind, which agrees in this, that wheresoever they own a God true or false: they daily perform some Worship to him. [l] The very Heathens beside their private requests and vows, made particular addresses to their Temples [m] in all their great concerns [n] and yet abstained not from the daily sacrifices, nor from the frequent Festivals of their numerous Deities in *Ægypt* (as *Porphyry* relates) they praised their Gods with Hymns three or four times every day. [o] The *Turks* are called to their Houses of Prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself, is punished with disgrace and hath a Fine set upon him. And if our Saviour think it reasonable we should do something more [p] how dare we call it unreasonable when we are not injoyned to do so much as they. But to go on, who knows not

[k] *Non etenim penitus vana est sententia multi Quam celebrant*——

[l] Micah iv. v. 5.

[m] Ἐπὶ πάσῃ δὲ μικρῇ καὶ μικρὰ καὶ μεγάλῃ πρᾶγμα θεὸν αἰεὶ τοῦ καλοῦσι. Plato in Timæo.

[n] L. Scipio *nil magnum aggressus est nisi prius ascenso Capitolio Deos ibi veneratus esset.* Liv. l. 26.

[o] L. de abstin. 4. §. 8.

[p] Matth. v. v. 47. Τί περισσόν;

not that the *Jews* had set hours of Prayers, when all devout people (even *Christ's Apostles*) [q] went to the Temple or Synagogues to offer up publick supplicaons? And these hours are observed among them exactly to this very day. One instance of their strictness in this Particular we learn from the *Talmud*; where it appears that because of the distance of the Temple, and the impossibility of attendance on the daily Sacrifice, those who could not come hired certain Devout men who were called [*viri stationis*] the Men of appearance, to present themselves daily there, and put up Petitions for them [r]. And the Pharisees not only observed the usual hours of Prayer but doubled them, and zealously kept them all. Now Jesus tells us, our Righteousness must exceed theirs, if ever we hope to enter into his Kingdom [s]. Which Precept of his, some of us could almost afford to call an intolerable burden, for we call a smaller matter by a worse Name. To pass then to the Christian Church. We have an Express Command, to Pray without ceasing, [t] that is without omitting the set times which every day return, and ought to be Observed.

[q] Act. iii. 1.

[r] *Talm. tract. Tabanaiot.* & ap. *Petrum Cunæum de R. Public. Hebræorum.*

[s] Matth. v. *v.* 20.

[t] 1 Thes. v. *v.* 17. Gr. ἀδιαλείπτως *sc. ut nullo die intermittantur certa tempora Orandi.* August.

In

In obedience hereunto the Church in the Apostles time, met at Daily Prayers [u]; and so did the Primitive Christians for many Ages after [x], who had their *Liturgy*, *Eucharist* and *Hymns*, even in the night, when persecution prevented them in the day. And surely their zeal and fervour is a huge reproach to our sloth, who yet call our selves of the same Religion, and are so far from venturing lives and estates to enjoy opportunities of Devotions; that we will not leave our shop nor our company, nay our idleness half an hour, for a freer and more easie Worship, than they could enjoy. Surely we are as unlike them in Practice, as we are like in Name and Profession. Twice a day was not enough for them, wherefore they appointed (in the daies of Martyrdom) three set times in every day for Prayer; Nine, Twelve, and Three in the Afternoon [y], and punctually observed them. Afterwards in more quiet times it was wonderful to behold, the orderly performance of *Morning* and *Evening Prayer* [z] in

[u] Act. ii. 46.

[x] *Injunctis precibus frequenter decenterque interdiu noctuque insistunt.* Orig. in Cels. l. 6.

[y] *In orationibus celebrandis invenimus observasse horam tertiam, sextam & nonam, sacramento scil. Trinitatis.* D. Cypr. de Orat. Domin. Τίνες ὥρας τακτὰς ἀπονέμουσιν εὐχῇ, ὡς τρίτῃ τε καὶ ἕκτῃ, καὶ ἐννάτῃ. Clem. Alex. Strom. l. 7.

[z] Τοῦτο ἴσασιν οἱ μύσται πῶς καθ' ἑκάστην ἡμέραν γίνεται ἡ ἀπόφασις καὶ πρωΐ. Chrys. in 1 Timoth. cap. 2.

huge

huge assemblies of Men and Women *, who failed not of their constant attendance. These are the Men and times whose principles we are reformed by, but I wish that corrupted Church who forced us to a Separation, do not prove more conformable to the outward part of their Practice in a due observance of Publique Prayer, than we who have more Knowledge, better Prayers, fewer Excuses, and yet less Devotion. Wherefore let us no more complain of our own Church for expecting us at daily Prayers. Let us rather challenge all Nations and People for fools, and declare it unreasonable, that we should have any God at all, or let him have any of our time, though he give us all we have. Let us tell the world, we are self-sufficient for the Conduct and Defence of our selves and our affairs, and then we shall discover our selves what we are: we must not feign our selves too busie; for we do lay aside our business daily, for causes less weighty, and advantages more inconsiderable. If Vanity or Lust, Sathan or his Emissaries call, we can find Leisure; and why not when God calls? unless we think all that time lost which is spent upon his service, or as if we needed not his blessing. In short, if unavoidable business

*Cujusvis ætatis viri ac fœminæ, totis animi viribus hilarique mente precando & gratias agendo Deum bonorum autorem venerabantur. Euseb. Eccles. hist. l. 10. c. 3.

did hinder us & nothing elſe, many men might come alwaies, and all ſometimes, and every day an hundred for one that now comes. Wherefore it is Sloth and Covetouſneſs, or Atheiſm and Irreligion keeps us away. And if ſo, what ſignifie thoſe pretences of praying at home (which ought to be done too?) Verily no more than thoſe of the idle School-boy who ſeeks a Corner not to learn, but play in without diſturbance. And truly it is to be doubted that conſtant neglecters of Publique Prayers, uſe ſeldom and ſlight devotions in private, for they may make the ſame Objections againſt them. Finally, Therefore do but remember the reaſonableneſs of this is to be tried at a higher Tribunal, and come as often as God can in reaſon expect to meet you there, & I ſhall ask no more.

2. To the Unreaſonableneſs of the Churches Injunction we may add, the Excellency of that Proviſion which is made for you, which ought to invite you to come, and will be an Aggravation of your neglect. But here I muſt not expatiate into the particular Encomium which every part of the Liturgy deſerves. That would make the Porch larger than the Houſe, and may better be ſeen in the following Diſcourſe: only at preſent we may ſay this of it in general, that though all Churches in the World have and ever had Forms of Prayer; yet none was ever bleſſed with ſo comprehen-

hensive, so exact, and so inoffensive a Composure; Which is so *judiciously contrived* that the *wisest* may exercise at once their Knowledg and Devotion; and yet so *plain*, that the *most ignorant* may pray with Understanding: so *full*, that nothing is omitted that is fit to be asked in publick; and so *particular*, that it comprises most things which we would pray for in private; and yet so *short*, as not to tire any that have true Devotion. Its *Doctrin* is pure and Primitive; its *Ceremonies* so few and Innocent, that most of the Christian World agree in them; its *Method* is exact and natural; its *Language* is significant and perspicuous, most of the Words and Phrases being taken out of Holy Scripture, and the rest are the expressions of the first and best Ages: so that whoever takes exceptions at these must quarrel with the Language of the Holy Ghost, or fall out with the Church in her greatest Innocence. Indeed the greatest part of these Prayers are primitive, or a second Edition of the most ancient Liturgies of the Eastern and Western Churches corrected and amended. And in the opinion of the most impartial and excellent *Grotius* [a], (who was no Member of, nor had any

[a] *Certum mihi est λειτουργίαν Anglicanam, item morem imponendi manus adolescentibus in memoriam baptismi, Autoritatem Episcoporum, Presbyteria ex solis pastoribus composita, multaque alia ejusmodi satis congruere institutis vetustioris Ecclesiæ: à quibus in Galliâ & Belgio recessum negari non possumus.* Grotius Epist. ad Boet.

Obligation to this Church) the *English Liturgy* comes so near that Pattern, that none of the Reformed Churches can compare with it. And if any thing External be needful to recommend that which is so glorious within: We may add, That the *Composers* were all Men of great Piety and Learning: for they were all either *Martyrs* or *Confessors* upon the Restitution of Popery, which as it declares their Piety, so the Judicious Digesting of these Prayers doth evidence their Learning; for therein a Scholar can discern close Logick, pleasing Rhetorick, pure Divinity, and the very Marrow of all the Ancient Doctrine and Discipline; and yet all made so familiar, that the unlearned may safely say, *Amen*[b]. Lastly all these excellencies have obtained that universal Reputation, which these Prayers enjoy in all the World, so that they are deservedly admired by the Eastern Churches, and had in great esteem by the most eminent Protestants[c] beyond the Seas (the most impartial Judges.) In fine this *Liturgy* is honoured by all, but the *Romanist*, whose interest it opposeth, and some *Dissenters*, whose prejudices will not let them see its lustre; whence it is they call that (which Papists hate because 'tis Protestant) Superstitious and Popish, and though they count it *Roman*, condemn it

[b] 1 Cor. xiv. 16.

[c] *See* D. Durel *his defence of the Liturgy.*

it without a hearing. But when we remember, the best things in a bad world have most Enemies (as it doth not lessen its worth, so) it must not abate our esteem, that it hath malicious or misguided Adversaries; who for all this hold the Conclusion, and obstinately resolve they will not come.

How endless and unprofitable it is to dispute with these, the little success of the best arguments managed by the wisest Men do too sadly testify. Wherefore I shall decline that, and attempt to convince the Enemies, by assisting the Friends of our Church-Devotions. And by drawing that veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, I shall represent the *Liturgy* in its true and native lustre, which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of Art and Dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it clearly [d]. This will be sufficient I am sure to shew that whoever desires no more then to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout Forms; so that I should have concluded here my Preface (when I had given a more particular account of this Undertaking) but that I

[d] *Ignorant qui non amant.*

must first examin an Objection or two, which are like a skin over the eyes of some, and be the Picture never so full of graces, will spoil the Prospect, if they be not removed.

Object. 1. *It is said to be a Form, and therefore a hindrance to zealous praying by the spirit.*

Answ. Whoever makes this Objection, and affirms we cannot pray by the Spirit in the words of a Form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the *Saints* of the *Old Testament* [e] prayed by *Forms*, and so did *Christ* himself in the *New*, [f] and he taught his Apostles a *Form* to pray by, and dare any say they prayed not by the Spirit? Have not all Churches since the Apostles times to our daies had their *Forms* of Prayer? and did not the devoutest men of all ages Compose and use such? Was ever *Extemporè* Prayer heard of in Publick (till of late) unless on special occasions; And do we think no Church nor no Persons prayed by the Spirit, till now? To come nearer still: Have not *France* and *Geneva* their *Forms*? And did not learned *Calvin* (and the best reformed Divines) use a *Form* before their Sermons? And is not an unstudied Prayer a Form to

[e] Numb. vi. 23. Deut. xxvi. 3. Ezra xi. 5. Dan. ix. 1.
[f] Matth. xxvi. 44.

to the People, who are confined to pray in the Speakers words? And will you ſay theſe all pray without the Spirit of God? But ſure we hug the Phraſe of *Praying by the Spirit*, not attending the Senſe. For the meaning doubtleſs is, to be ſo aſſiſted by the Holy-Ghoſt, that (our Thoughts being compoſed and our Souls calmed, and our Hearts deeply affected with our Wants, and the Divine All-ſufficiency) we can pray with a ſtrong Faith and a fervent Love: When we are ſo intent upon our Requeſts that we duly weigh them, and purſue every Petition with preſſing Importunity, ardent Deſires, and vigorous Affections, this is the *Spirit of Prayer*. And thus we may better pray by the Spirit in the words of a *Form*, than we can do, when our Mind is imployed in inventing new expreſſions. For having a *Form* (which cuſtom hath made familiar) we have all things ſet down to our *Hands* which we or others want; and we are at leiſure to improve the good Motions of the Spirit; having no more to do but to joyn our Souls and Affections to every Petition, and follow them up to Heaven in moſt paſſionate and zealous wiſhes that God would grant them: Whereas in *Extemporè Prayer* the Petitions expire into Air in a moment, for neither Miniſter nor People knew them before, nor can remember them afterwards; the one be-

ing busie in inventing, the others in expecting a pleasing novelty. And methinks it argues more of the Spirit of God, when we can attend the old Prayers with Zeal and Love, than when we need Variety and novel Expressions, to skrew us up into a Devotion too much like Artifice, and seeming rather to be moved by the pleasure of the Fancy, then the actings of Desire. We may judge of the effects of Gods Spirit rather by disposing our Hearts to joyn in a well-composed Form, then by filling our Heads with new Prayers, or opening our Mouths in fluent Expressions; both which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many Sons of God, and sound Members of our Church, do daily use these Prayers with as much Spirit, and Life, with as serious and sincere a Devotion, as any in the World can do. And this they account a demonstration that the Spirit doth assist them in this Form. And so it may assist these mistaken Christians, if they will lay down their groundless prejudice, and try to serve God thus as well as they can. So would the good Spirit assist their Prayers, and make up our differences [5], giving us one Mind and one Spirit, that with one Heart and one Mouth we might glorifie one God.

[5] *Quis enim inimicum adhuc ducere potest eum cum quo unam ad Deum vocem emisit.* D. Basil.

Ob-

*Object.*2. But it is further urged, *That these Prayers though good in themselves, will grow flat and nauseous by daily use,* [h] *and consequently become an impediment to Devotion.*

[h] *Vilia sunt nobis quæcunque prioribus annis Vidimus, & sordet quicquid spectavimus olim.* Calphurn. Ecl. 7.

Answ. We come not to the House of God for Recreation, but for a supply of our Wants; and therefore this might be a better reason of an empty Theatre, than a thin Congregation. We come to God in Publick, to petition for the relief of our own general Necessities, and those of the whole Church, *viz.* for Pardon of Sin, Peace of Conscience, and succours of Divine Grace, and a Deliverance from Sin and Sathan, Death and Hell: as also for Food and Raiment, Health and Strength, Protection and Success in all our concerns; and more generally for the Peace of the Kingdom, the Prosperity of the Church, the Propagation of the Gospel, and the Success of its Ministers. Now these things are alwaies needful, and alwaies the same, to be prayed for every day alike. Wherefore (unless we be so *vain* as to fancy God is delighted with *Variety* and *Change* as well as we) what need is there to alter the Phrase every day, or what efficacy can a new Model give to our old Requests? Particular wants and single Cases must be supplied by the Closet-Devotions, for the Publick whether by

Form

Form or *Extemporè* can never reach all those, which are so numerous and variable. Wherefore one Form may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite Variety and Alteration? If we do, it is out of Curiosity not Necessity. The poor Man is most healthful whose Labour procures him both Appetite and Digestion, who seldom changeth his Dish, yet finds a Relish in it, and a new Strength from it every day: And so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his Wants, and consequently a fresh Stomach to these Holy Forms, which are never flat or dull to him, that brings new affections to them every day. It is the *Epicure* and luxurious, the crammed lazy *Wanton*, or the *diseased* man that need *quelques choses*, or *Sauces* to make this daily bread desirable. And if this be our Temper, it is a sign of a diseased Soul, and an effect of our surfeiting on holy things. In this we resemble those *Murmurers* (*Numb.* xi. 6.) who despised the *bread of Heaven* because they had it *daily*, and loathed *Manna* it self, calling it in scorn *dry Meat*. This was sufficient to sustain their bodies, and satisfie their hunger, but they required *Meat for their* Soul [1], that is, to feed their *Faucies* and their *Lusts*; even

[1] Psal. lxxviii. 18. LXX. Βρώματα ταῖς ψυχαῖς αὐτῶν.

even as we do, for whom the Church hath provided Prayers ſufficient to expreſs our needs, but not to ſatiate our wanton Fancies, nor gratify the Luſt of our Curioſity; and we complain they are inſipid; ſo perhaps they are to ſuch, for the *Manna* had no Taſt to the *wicked*; but it ſuited it ſelf to the Appetite and Taſt of every *good* Man, as the Jews tell us in their Traditions[l]. Sure I am, it is true here: for if we be curious and proud, or carnal and profane, there is no guſt in the *Common-Prayers*; but a truly pious Man can every day here exerciſe Repentance and Faith, Love and Deſire, and ſo uſe them as to obtain freſh Hopes of Mercy, Peace of Conſcience, Increaſe of Grace, and Expectations of Glory, and whoever finds not this, the fault is not in the Prayers, but in the indiſpoſition of his own Heart.

[l] Wiſd. xvi. 21. & Fagius on Numb. 11.

If all this will undeceive any, and take away their prejudice ſo that they may *ſee* clearly what they cannot but *love*, if they did behold; I ſhall think my pains well beſtowed: if not, it appears they are reſolved to believe as they do, and I am reſolved alſo not to imitate them ſo far, as to abuſe my Arguments[m] with ſtrenuous revilings; becauſe it is more pleaſant

[m] *Non inceſſimus adverſarios convitiis & contumeliis, ſicut pleriq; faciunt, rationum & argumentorum infirmitatem maledictis obtegentes.* Greg. Naz.

ſant to me to give a true and lovely Character of my own Devotions, than an odious, though deſerved one, of Others. Only let thoſe that delight in making objections againſt *Forms* know, that we can eaſily recriminate, and charge *extemporè* Prayers, with *Novelty*, *Confuſion*, *Irreverence*, *Vain-glory*, which can ſcarce be *denyed*, and many other *Inconveniences*, that will hardly be *excuſed*. But this were to perpetuate a Quarrel; and had not been mentioned here, but to teach thoſe to be modeſt in their Cenſures [n] who are not free from all Exceptions; nay liable to infinitely more than can be juſtly charged upon us.

[n] *Cum tua prævideas oculis mala lippus inunctis.*
Cur in amicorum vitiis tam cernis acutum.

But having thus cleared the way to all indifferent and diſintereſted Perſons, it is time to ſpeak briefly of the Deſign of the following *Diſcourſe*; which is to make it evident that our Excellent Prayers do deſerve all poſſible Love and Eſteem, and contain in them a rich Treaſury of all that can make our Devotion lively and uſeful. And if we be aſſiſted by Gods Spirit, and come deſirous to pray with Zeal and Sincerity, here is (without calling in any aid but that of *Heaven*) a curious *Order*, clear *Method*, ſignificant *Phraſes*, and ſtrong *Arguments* to quicken our Affections, and enlarge our Souls in holy and fervent Wiſhes, Deſires

Desires and Meditations, which is the Prayer of the Inward Man, the Life and Soul of this Duty. All which we teach men to do by giving a natural and facile *Analysis* of the Method, and by making plain and practical *Observations* on the Parts, together with a literal *Paraphrase* of the Whole. By which none can imagine I should give a borrowed lustre to the Prayers, which they had not of their own: for I only prove they had it before, and I find all in them, that I observe from them; which I hope will be so plain, that all Men will see the inference, and be able in their own Devotions to find out much more. Now in this *Essay* I shall hope to serve three sorts of Persons.

1. The *Ignorant*, who may be instructed hereby to *pray with understanding*. Not that we suppose these Offices so obscure as to need a Comment (for nothing can be more plainly expressed, nor is it possible to invent words more universally understood) but many that understand the *Sense* of the Words, have not Art enough to discern the *Order*, *Method*, and *Connexion* of the Prayers, nor skill to find out the *Arguments* that press every Request; or the places of Scripture which furnish these Devotions with significant Phrases, nor Judgment to describe what disposition of Soul doth suit the several parts of them. And if

we consider, that the greatest number are such, we shall think it seasonable to help them with a plain and easie *Explication.* Besides there are many (in other things) knowing Persons, who rather for want of Consideration than Judgment, never took notice of the natural dependences of these Prayers, nor the true and full import of the Expressions, nor of the Graces to be exercised in the several Parts, because they only attended the words, but took no care to expatiate into holy Meditations. And if the former need a *Master* these want a *Monitor*, lest they offend in a worse kind[o]: For Negligence is worse than simple Ignorance. But I hope, though all that is here be obvious, yet something will be found which either was not known or not observed before, and those things also such, as may elevate the Affections, and make the Prayers more pleasing and more profitable.

[o] *Non tibi deputatur ad culpam quod invitus ignoras; sed quod negligis quærere quod ignoras.* Aug. de lib. Arbitr. l. 3. c. 19.

2. The *Devout Servants of God*, and *Obedient Sons of the Church*, whose Care it is to pray daily in Publick, and whose Desire and Endeavour is to do it well. Might I be a *Nethinim* to hew wood and prepare fuel for the Altars of their Hearts, I should rejoyce; and it hath been my Care to suggest not alwaies the most Critical, but the most Practical Sense

Sense, which most directly tended to help Devotion, for these Mens sake; who no doubt have in their own hearts made many of these Observations before, and I hope they will like them no worse, for I shall like them better, in hopes the same Spirit directed me and them. But I hope that what I have done will (besides its present assistance) suggest a way to all devout Souls for making pathetical and pious Enlargements, more and better then are to be found here; that so our daily Offices may be full of Life and Pleasure; and every day court us with new Delights. And I must affirm, I have rather opened the top then searched the bottom of this rich Mine. But sure I am we had need to quicken our Devotion all we can, not only for our own good, but that our flames might thaw the hearts and lighten the eyes of the rest of the Congregation; which scarce ever mind either Words or Sense, but are either sleepy or tired, to the dishonour of *God*, the discomfort of the *Minister* [p] and the ruine of their *own* Souls. How happy should we be, if by my Endeavours and your Examples, we awaken such into a Sense of their Duty; that these excellent Prayers might eve-

[p] *Pauci mecum sunt in oratione, & hi ipsi vertiginosi, hiantes, assiduè se convertentes & observantes, quando Psalmorum cantor versus finiet, quando ab Ecclesiâ, velut à carcere, ab orationis necessitate liberabuntur.* Bas. Conc. 11. de serv.

ry where be ſaid with an excellent Spirit, for the benefit of particulars, and the good of the whole Church?

3. The *miſtaken Diſſenters*: who hereby may be convinced (and perhaps perſuaded) [q] that we can pray by this Form with as much *Zeal* and more *Knowledge*, with as much *Spirit* and more *Truth*, than by any other kind of Prayer. And then it muſt appear, that this *Venerable Liturgy* hath been falſly repreſented by ſuch, who would not have it ſeen truly, leſt it ſhould be loved really [r]. But if they are ſo much their own Maſters, as that they dare to read the Prayers ſeriouſly, and view this little Book with as much *Charity* as it was written with, I ſhall hope either for their *Company* at Prayers, or at leaſt to eſcape their *Cenſures* for going thither. For unleſs they be fooliſhly obſtinate they either muſt love them, or cannot hate them. If they would love them, and pray with us, we ſhall be *friends*; and if only the ſecond be obtained, we ſhall be *quiet*, and even that is deſirable. That theſe are the deſigns which began and incouraged this Undertaking, the *Authors* own Conſcience doth te-

[q] *Facilius vinci poſſunt quam perſuaderi.* Hieron.

[r] *Credunt de nobis quæ non probantur, nolunt inquiri ne probentur, non eſſe.* Tert.
Ante nos incipiunt homines odiſſe quam noſſe, ne cognitos aut imitari poſſint aut damnare non poſſint. Cyp. de idol. Van.

testify; and he hopes even those who approve not the Means, must confess the End of this *Work* is good. And if it be successful in any of these kinds, he will not repent his pains. If in none, he is not the first that hath failed of accomplishing good Intentions. However he will have satisfaction in the Peace of a *good Conscience* [r] and may say with that noble *Roman* [s], *If the Success answer his Sincerity, it will be a cause of universal Joy; if not, he can rejoyce in his cordial Intentions to do good.*

[r] 2 Cor. 1. 12.

[s] *Si sequuta fuerit quæ debuit fortuna, nos omnes gaudebimus; sin minus, ego tamen gaudeo:* Brutus ap. Ciceronem.

For the Censures of furious *Zealots*, or the scoffing of profane *Ishmaels*, he doth not value them, being only unwilling to offend Authority, or true Piety. Wherefore he doth humbly submit these pages to the Judicious Correction of the *Reverend Fathers of the Church*, desiring nothing may be said which dissents from the Doctrin and Disciplin now established; for if it do, it is without the *Authors* Knowledge, and against his Judgment. And now 'tis time to conclude this *Preface* with a twofold Request.

1. To my Brethren of the *Clergy*, that they will read these Prayers so *frequently*, that such as have leisure may never want opportunity thus to serve God; and so *fervently*, that those who do attend them, may be brought into an high esteem of them. It was a great

end of Gods instituting the Priests office, and a principal Motive to our Pious Ancestors in their liberal Provisions for it [u]; That there might be an Order of Men on purpose, to *Pray daily* for all Mankind, especially for such as could not daily attend *Divine Service*: So that if we neglect this *daily Sacrifice*, we neither answer the Designs of God, nor of our Benefactors: And as we are not excused by, so we ought not to be discouraged at, the Peoples slowness in Coming to *daily Prayers*, for their Presence is indeed a Comfort to us and an Advantage to themselves, but their Absence doth not hinder the Success, nor should it obstruct the Performance of our *Prayers*. The Promise of *Jesus* is made to *two or three*; and since our Petitions are directed to God, we need not regard who is absent, so long as he is present, to whom we speak: For he accepts our Requests, not by the *Number*, but the *Sincerity* of those that make them: Let our Congregation therefore be great or small, it is our Duty to read these Prayers daily? and every day to do it with such *Fervency* and *Reverence*, as may declare that our Affections keep pace with our words, while we are presenting so excellent Requests to so infinite a Majesty, upon so weighty Occasions: And also we must recite them with such

[u] Canones R. Edgar. I. & XLV. ad Spelman. Concil. An. Chr. 967. & alibi sæpissime.

such *Gravity* and *Deliberation*, as may afford sufficient time both for our selves and our People to consider every Petition, and press it with devout Affections, and a holy Importunity, which is the *Life of Prayer* *: and if any use these comprehensive Forms without such pious Enlargements, it is not for want of matter in the Offices (as I have demonstrated) but for want of Devotion and Zeal in their own Hearts. 'Tis only such as have no true sense of Piety who say the *Liturgy* without Affection; and I am very confident the rude and hasty repeating thereof hath contributed more to the making *Common-Prayer* odious and contemptible, than the Arguments or the Aspersions of its most malicious Enemies; whereas if we our selves would shew that we are sincerely affected and concerned while we Pray by it, we may expect it will be acceptable to God, and of high esteem among all People; so that I wish it may not be said of any of us, as once of *Eli*'s sons, *Their sin was very great, for they made men abhor the offering of the Lord:* 1 Sam. xi. 17.

* *Cum oratis Deum hoc versetur in corde, quod profertur in Ore.* Augustin. *Fungamur verbis sensum sensui affectum.* D. Bern. in Cantic. Serm. 13.

Secondly, I shall make it my earnest Request to all the *People* of this Church, not to judge of these Prayers by the Character that *Ignorance* and *Atheism*, *Prejudice* and *evil Interests*

terests fasten on them; but to consider them very well, and then they will find the Liturgy to be plainer and more methodical in it self, more comprehensive and more sutable to a Publick Congregation, than the best *Extempore* Effusion, which makes more noise and shew, but is emptier, and of far less weight in the esteem of *God* and all *Judicious Men*; Let none therefore think it a needless and unprofitable waste of time to go to the House of God only to hear *Common-Prayer*; for Prayer is the proper Duty of that place, which is called *the House of Prayer*; and it is a Duty that is of all others the highest and hardest, and yet the most profitable, if it be devoutly and well performed. So that I cannot but pitty and lament the *Stupidity* of those, who either sleep or sit by, heedless and unconcerned, while so great and so advantagious a Scene of Duty lies before them: And I must (for their own sakes) beseech all that are present at these Devotions. First, To Compose their bodies into those most reverent Postures which the Church hath suited to every part of Duty, *Kneeling* at the *Confession*, *Absolution* and *Prayers*; *Standing* at the *Gloria Patri*, *Hymns* and *Creeds*, and *Bowing* at the Holy *Name of Jesus*; for a general uniformity in these things doth declare, that there is in us, a due sense of the Divine Presence, a great Obedience to our

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Governours, and a ſweet Harmony between our Bodies and Souls in the Worſhip we pay to the Creator of both. Secondly, To make their Reſponſes with a loud and audible voice. The *Romaniſt* cannot bear a Part in his adored *Maſs*, becauſe it is in an *unknown tongue*, the *Separatiſt* is excluded from all ſhare in this Duty by the *novel* Device of one *tedious Form* without variety or intermiſſion; but the *Church of England* not only allows this Primitive Priviledge to her Sons, but commands it; and ſurely none will forbear to anſwer out of Lazineſs, that conſider the Honour and Benefit thereof; nor ought any to be ſilent out of modeſty or ſhame, it being no ſhame that men ſhould hear us Pray in *the Houſe of Prayer*, for we came on purpoſe to Pray, and the only ſhame is, to be mute and ſilent. Thirdly, Let me intreat them to Ponder the Divine All-ſufficiency and their own great Neceſſities, before they begin; and to keep their Heart cloſe to every Petition as they go along, and they will find them all ſo fit to be asked and ſo likely to be obtained; ſo agreeable to their own wants, and to the neceſſities of all Mankind; that it will be pleaſant to ask them, and delightful to expect a gracious anſwer to them. And if they daily come and conſtantly uſe the Common-Prayer in this Manner, they will neither be tired with the Length, nor wearied

with the frequent Repetition thereof; for it will appear to be the most noble and comfortable exercise that Religion doth afford; it will increase their Graces, multiply their blessings, and fit them for the never-ceasing Service of the *Heavenly Choir: May the God of Peace therefore reconcile us to these Prayers and to one another, giving us pious and zealous* Priests, *devout and well-disposed* People, *that we may have full* Churches, *frequent* Prayers, *and fervent* Charity; *than which nothing will more conduce to the Publick Happiness of this Nation, and the Salvation of all our Souls, the good Lord grant it therefore, for Jesus sake.* Amen.

ERRATA in the First PART.

Epist. Ded. pag.3 lin.17. read *more intelligible.*
Preface, pag.10. lin.18. r. *reasonableness of the*

BOOK. pag.15. l.34. r. *and had so*
p.32. l.22. r. *ant.* p.18.
p.49. l.3. r. *let us labour*
p.67. l.14. r. *true repentance*
p.71. marg. at l.27. r. ריצ---ר
p.111. l.30. r. *if the Priest*
p.113. l.8. r. *not for want*
p.118. l.22. r. Heb. xi.6.
p.136. l.13. r. *this Power*
p.196. l.6. r. *he deserve?*
p.202. l.22. r. *furnish us*
p.211. l.14. r. *doth watch*
p.331. marg. l. ult. r. *Vol.* 1. p. 549
p.405. Title, r. *for safety*
p.411. l.18. r. *their Guards*
p.433. l.32. r. *unto to*
p.440. l.12. marg. r. *halitum.*

PARTI-

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PARTITION I.

Of the former Part of Morning and Evening Prayer.

SECTION I.

Of the Sentences of Scripture Preparatory to Publick Prayer.

§ 1. PRAYER is not only an excellent means to obtain all blessings, but the very act it self is an Elevation of the Soul to contemplate the beauties of the Divine Nature, that by beholding such transcendent Perfections, it may learn to love, desire to please, and delight to imitate so great and exact a pattern; and consequently, is a Duty of the highest concernment: for it is an Honour and a Benefit to us, and yet it is accepted by God as our homage, and the testimony of our observance. It is a high favour to be admitted to have *familiar converse** with the King of Kings, and a huge advantage to have so frequent access to the fountain of all goodness. But then it is difficult as well as fair, and requires so much attention and serenity, zeal and vigor,

* Job 15.4. שיחה. Vulg. & Ang. *Preces.* Prop. sign. *Colloquium familiare.* Drusius. Ὁμιλία θεῷ ἡ θεῖον ὄντως ἀνοχή. Clem. Alex. Strom. 7.

faith

faith and love, reverence and humility that it can neither be well done nor kindly accepted without some preceding Preparation; for these Souls of ours are so clogged with corruptions, disturbed with passions, and so constantly entertained with the vanities which our senses present us with, that we find our minds pressed down, when we would lift them up to God: But as those Fowls whose wings are not proportionable to the weight of their bodies, do usually run some paces before they can rise from the earth to begin their flight; so the Church directeth us, first to prepare our hearts before we begin to pray. The Jews are taught when they enter their Synagogues, to stand silently a while in the posture of Prayer before they begin their Devotion [a]; And one of their Masters told his Scholars this was the way to obtain eternal life [b]. The Primitive Christians had a preparatory Preface to their publick Prayers [c] as long ago as the time of the famous St. *Cyprian*. In imitation whereof we are appointed to exercise our souls in the Meditation of these *Sentences* of *Scripture* with the *Exhortation* subjoined, that we may thereby become more fit to pray. That illustrious Heathen Temple had this Inscription in Letters of Gold, Γνῶθι σεαυτὸν, that the Worshippers, by a true consideration of themselves, might approach with all humility to their supposed Deities. And surely it is more requisite for us who worship the true God, to reflect upon the vast disproportion between our selves and Him, which is as great as between finite and infinite, holy and impure; and so we may be convinced of the necessity of being most lowly

[a] Buxtorf. Synag. Judaic. c. 5.

[b] *Quum vultis orare cogitate prius coram quo stetis.* Dict. R. Eleaz. Talmud. tract. Berachoth.

[c] *Sacerdos ante orationem Præfatione præmissâ parat fratrum mentes.* Cypr. de Orat. Dom.

lowly and reverent before him. The frailties of our bodies, and the infirmities of our nature, the defects of our faculties, and the misery that cleaves both to soul and body, doth command us to be humble in the presence of God. But that which should lay us lowest of all in our own thoughts, is the remembrance of our sins, which do alone alienate us from God; for he that pitieth our miseries hateth our sins, and he that caused the Leper to be banished out of the City, admitted the lame man to the beautiful Gate of the Temple: *Joshua* himself cannot be heard till the sin of *Israel* was taken away, and he meets with a check in his Devotion for presuming to pray before he had removed the accursed thing, *Josh.* vii. 10. Wherefore our Spiritual Guides present us with these *Admonitions* to repentance, before we begin to pray, lest we should stumble at the threshold, and pray in vain [d], while we remain impenitent; for there is a moral impossibility such Prayers should prevail. The Petitions of sinners are either an heap of contradictions, or a contexture of Indignities against the God of Heaven; for such men bewail that with their mouth, which they love in their heart, and ask forgiveness, where they are neither sensible of an offence, nor will own the pardon as a favour, they accuse themselves for that which they did willingly, and never condemned themselves for, but will reiterate upon the first opportunity: They require things that they hope he will not give, and if they ask any thing seriously, it is either inconsiderable or with evil designs, and so becomes a provocation [e]. Now can an all-seeing eye discern this without indignation? Will not an Almighty hand be lifted up to

[d] Psal. lxvi. 18. John ix. 31. Isa. lix. 2.

[e] *Quæ nisi seductis nequeas committere divis.* Pers. Sat. 2.

destroy them, who both delude themselves, and mock the King of Glory? But lest we should experience the truth of this in our eternal ruin: we are advised to a serious repentance which will be the best harbinger for all our petitions; for if we see our sins, and feel their weight (it is to be hoped) we shall draw near with low apprehensions of our selves and strong desires after God, with an high opinion of him, and a hearty love to him, with many fears and yet many hopes; and who can be more fit to pray? What better foundation for those Prayers which must reach as high as Heaven, than Humiliation and Repentance.

§.II. Now the better to dispose us to pray in this manner God himself is brought in speaking to us from sundry places of Holy Scripture: The voice of God brought our first Father to repentance, *Gen.* iii. 9. and it will surely have the same effect on us, for who dare refuse when he invites, that can pardon or punish, save or destroy. He begins first to speak to us in his Holy Word, to whom we are about to speak in our Prayers; so that those who expect God should hear their Prayers, must hearken to his Word [f], especially where the matter is so excellent and of so great concernment to us, as in these invitations to repentance from the mouth of God himself. It was therefore most prudently ordered, that we should begin with Holy Scripture; and for the particular Sentences, I may say, they are the plainest and most pertinent that can be found in the whole Book of God, which though it be divine in every part, yet that care is well bestowed which selecteth such portions thereof as are suitable to the occasion: And thus the

f Prov.i.24. *Deus S.B. nos vocat ad seipsum, si nos illius vocem audiemus, tum ille item preces nostras ei oblatas.* Midr. Tehil. Psal. cxvi.

the Reverend Compoſers of the *Liturgy*, like skilful Phyſicians, have walked in this Garden of God, which is ſtored with remedies of all kinds, and have gathered the choiceſt and moſt uſeful, different in operation, but having the ſame effect, *viz.* To bring us to Repentance. They have choſen many, yet they leave it to the diſcretion of the ſucceeding Phyſicians of Souls, to uſe ſuch a Sentence every day, as may ſuit beſt with their own and their peoples hearts: which was done with great reaſon, both becauſe of the various diſpoſitions of mens minds, and alſo of the different temper of the ſame man at ſeveral times; ſome are ignorant, others negligent; ſome obdurate, others tender; ſome are confident, others fearful; and that which will pierce the heart of the ſame man to day, will not enter his skin to morrow; that which will now cure the wound, another time neither will abate the pain, nor ſtop the bleeding: And it may be worth our while to take them in pieces, and ſee for what kind of perſons every one of them may be proper; ſo that if we come (as we ought) before the Service begin, we may entertain the time with a Meditation agreeing to our preſent diſpoſition, and ſuch as may put us into the beſt frame for true Devotion.

The Analyſis of the Sentences.

These Sentences contain	1. Support to the fearful, §. 3.	*Pſal.* li. 9. *Pſal.* cxliii. 2. *Jerem.* x. 24.
	2. Comfort to the doubtful, §. 4.	*Pſal.* li. 17. *Dan.* ix. 9. *Luke* xv. 18, 19.
	3. Inſtruction to the ignorant, §. 5.	1 *John* i. 8, 9. *Ezek.* xviii. 27.
	4. Admonition to the negligent, §. 6.	*Pſal.* li. 3. *Matth.* iii. 3.
	5. Caution to the formal, §. 7.	*Joel* ii. 13.

Of the Sentences proper for those who fear Gods Anger.

§.III. IF we consider how universally men have deserved the wrath of God, we shall find it necessary for all to fear before him: But if we again observe how exceedingly this Fear dejects and discourageth a tender heart, it will seem necessary to apply a Cordial. Now lest such be swallowed up of over-much sorrow or hindred in their Devotions, let them meditate upon the following Sentences.

Psalm li. 9. **Hide thy face from my Sins, &c.**] Here is holy *David* presented deeply sensible of his just deservings, and filled with holy Fear: because though God had promised to remit the guilt of his Sin, yet he declared he would not let him go unpunished, 2 *Sam.* xii. 13. 14. however he doth not run away from God, but rather makes a more earnest application to him, that he will please to pass by his offences and to spare him; which is here Metaphorically expressed (1.) By *hiding his face* from his sins, that is, not considering them (as the Phrase signifies [g]) not looking on them so stedfastly as to observe them, or so narrowly as to examin them; for if his pure eyes behold evil, his righteous hand must punish it. (2.) By blotting them out, alluding to that Book [h] wherein God is said to note those sins which he hath not forgiven; now *David* prays that this *Debt-Book* may be crossed, and the score blotted out, so as never more to appear against him: Let us then in our fears make the same request, and let

[g] Prov. xxviii. 17. *Avertenti oculos à pauperè.* Syriaca versio.

[h] Dan. vii. 10. Job xiv. 17. *Signatum est in libro memoriarum rebellio mea.* Targum in loc.

let it be our first and chiefest care to get our sin pardoned, removed out of Gods sight, and blotted out; for when the guilt is once taken away, the punishment shall either be averted wholly, or sanctified and made tolerable unto us, wherefore let us also say,

Paraphrase.] O most righteous Judge of all the world, who canst not but hate all the wickedness which thou beholdest, [**Hide**] I pray thee [**thy face from**] a strict and narrow observance of [**my sins**] in this life, lest they provoke thee to punish me here; [**and**] because all thy debtors must be called to account at the great Judgment, do thou for Jesus Christs sake [**blot out**] of thy book of remembrance, the debts I have run into by [**all my iniquities,**] that I may not be condemned to an eternal prison for them hereafter.

Psalm cxliii. 2. **Enter not into judgment with thy Servant**, &c.] The same holy man observing God had a controversie with him, takes our Saviours advice, *Matth* v. *v.* 25. to agree with his adversary; and resolving not to stand upon his own defence, he goes in, submits and makes his peace, not staying till a Judgment was dispatcht to summon him, or witnesses produced to convince him, but rather chusing to supplicate his Judge, *Job* ix. 15. by making application to his infinite mercy; and there is no need of prosecuting where the party doth let fall his cause and plead guilty: *David* thought this the safest course, and we may well do so too. 1 *Pet.* iv. 18. The best in the world, if examined strictly, will be found faulty in many particulars: so that there is no ground for us to contend, who are the vilest and worst of all. Therefore if we fear God will chastise us, we must not pretend we are innocent, and thereupon presume we shall be spared; but rather confess our evil deser-

vings, without a Judgment to force us, and let our hope of sparing be founded on his mercy, not our purity: We are sinners, but we may be spared for all that; for if all sinners must suffer, the whole world must be condemned: *Rom.*iii. 19. It is sure God spares many, and though many that are spared are better than we, yet none altogether innocent, none but must be judged with favour and mercy, and if he please to judge us so, we may escape also; however 'tis the best way, if we fear Gods anger, to pray the Suit may be stopt, saying in this manner:

Paraphrase.] Lord, thou chargest me with many sins, and 'tis likely intendest to punish me for them; I come not to assert my self clear, but before thou summonest (knowing my guilt) I pray thee [**Enter not into judgment**] neither reckon strictly in justice [**with thy Servant**] who confess I have deserved punishment, but hope thou wilt spare me, who rely only on thy mercy, and that is my best Plea, [**for in thy sight**] who seest so exactly, and hatest sin so perfectly, by defending his innocence [**shall no man**] no not the holiest person [**living**] in this sinful world be acquitted, nor can any [**be justified**] before thee, without a favorable allowance, which I beseech thee also shew to me.

Jerem. x.24. **Correct me, O Lord, but with judgment, &c.**] We are to consider, that the very corrections of God are mixed with so much mercy, allayed by such a supply of inward comforts, and made so tolerable by his gracious purposes in sending them, that we ought not altogether to decline them; for if we feel no smart for our sin, we may more easily run into it again, *Psalm* cxix. 67. *Ezra* ix. 13,14. and consequently go on in it, till we pull upon our selves eternal misery: And the poor humbled Soul, who sees

ſees the puniſhment of ſin to be the being forſaken of God, deprived of grace and glory, delivered up to be a ſlave to the baſeſt luſts here, and a companion of the vileſt perſons and horrideſt Devils hereafter. This man will account a temporal chaſtiſement (which delivers him from all thoſe) a benefit and a favour, and with St. *Auguſtin* [i] will pray to be ſcorcht and ſcarified, lanced and bound here, that he may be ſpared hereafter: from whence you ought to learn inſtead of fearing and flying afflictions, to deſire (as the Prophet *Jeremy* here) to have ſome gentle correction with Gods ſmalleſt Rod [k] with which he ſtrikes his own children, for he is ſo merciful, that we ought not to be afraid to fall into his gracious hands, only to pray (as the Prophet doth) that he will deal gently with us: eſpecially if we apprehend ſome affliction juſt ready to fall upon us, then we muſt not abſolutely deſire God to lay by his rod, but to uſe it *with judgment* [l], that is, gently and in meaſure, with conſideration to our weakneſs, or in a ſober and judicial way in *judgment* [m], not as a furious angry perſon falls on a man, who values not how nor where he ſtrikes, nor cares if he take away our life. Let us pray therefore that it may pleaſe God in his diſcipline to proceed as a ſober and compaſſionate Judge, to puniſh us ſo that we may be amended, and ſurvive the ſtrokes, yea and be warned by the pain againſt future rebellions, not ſo as that we ſhould faint under his hand, and fall into the ſtate of thoſe that are not.

[i] *Domine, hic ure, ſeca, liga ut parcas in æternum.*

[k] 2 Sam. vii. 14. Heb. בְּשֵׁבֶט אֲנָשִׁים *Virgâ hominum infirmorum.*

[l] *Cum judicio.*] *modicè* Junius. Heb. *in modo.*

[m] LXX. ἐν κρίσει. V. & Vatab. *in judicio.*

Para-

Paraphrase.] My God, since thy justice obligeth thee to punish sinners, and I have deserved so justly to suffer, and am so apt to go on in sin till I smart for it; I do beseech thee [Correct me] here with temporal afflictions [O Lord] that thou maist spare me hereafter, but let not this Correction be proportionable to my deserts, nor to thy displeasure; but let it be inflicted moderately [with judgment] and consideration of my infirmities, punish me [not in thine anger] as thou dost thy enemies [lest thou bring me to nothing] so that I fall under thy hand, and survive not to be amended by it.

A Meditation upon Psal. li. 9. *and* cxliii. 2. *and* Jer. x. 24. *preparatory to Prayer in the fears of Gods Anger.*

O my Soul, what fearful tremblings are these have seized on thee, so that the thoughts of God that have been and ought to be thy greatest comfort, are now become thy terror and amazement! Whence is this miserable alteration that thou canst behold nothing but Judgment in the Father of Mercies, and Anger in the Fountain of Love! What hath provoked him that delights to spare to be resolved to punish! Surely my sins are very many, for it is not a few can incense him; and they have more than ordinary aggravations, for he is not so highly displeased at small offences; and certainly I have often committed them, and long continued in them, for he begins not to frown upon the first misdemeanour. Alas, the case is too apparent! My sins are both very many and exceeding great, frequently repeated and of long continuance. I have despised mercy, and now I am likely to feel judgment. Miserable wretch that I am! I have tired out the patience of a long-suffering Father, and run from the embraces of a loving Saviour,

Saviour, rejected the offers of a most indulgent Holy Spirit; so that now I fear I have stopped up the fountain of his mercy, Isa. lix. 2. *and unsealed the treasures of his vengeance,* Deut. xxxii. 34. *And I ought rather to wonder how God could spare me so long, than why he should strike me now, since many have been cut off for fewer and lesser Sins: I see I have most justly deserved to suffer the worst of evils, and therefore shall esteem it an incomparable favour to be only corrected with a temporal affliction, if I might be so excused: But* it is a fearful thing to fall into the hands of the living God. *Heb.* x. 31. *Therefore, O Lord,* my flesh trembleth for fear of thee, and I am afraid of thy judgments, *Psal.* cxix. 120. *yet I know no way to escape them. To deny my sins were impudence, to excuse them will be apparent hypocrisie. To be concealed is impossible, to be found intolerable; I am miserably confounded: But was never any in this case before, that I might receive some advice and comfort from them? Yes surely the Church hath here presented me with a King and a Prophet both dear to God, whose fears were greater though their sins were less, and their danger not so great as mine; yet these (in the midst of their fears) considered their sins as the only cause of these evils, and accordingly they freely confessed them, bitterly lamented and exceedingly humbled themselves for them; not striving so much to avoid the punishment, as to obtain the pardon of their sins, knowing that the guilt once removed, thou wouldst either totally spare them, or gently chastise them for their good; wherefore they rendred themselves up into thy hands, rather aggravating than extenuating their offences, and yet humbly begging their correction might be in mercy; and they found the benefit of it. Go to then, my Soul, and do thou likewise; thou hast first occasioned Gods wrath by thy breaches of his Laws, O do not increase it by distrusting his Gospel: Thou hast forsaken him*

him by Sin, run not farther by Despair; for the faster thou runnest from his Mercy, the sooner thou wilt meet with his Justice. Delay no longer, but go in before he send for thee; deliver up thy self before death or any judgment arrest thee; accuse thy self before thou be indicted, and confess thy sins freely before the Witnesses be called out against thee; pass sentence on thy self ere the Judge condemn thee. I cannot expect wholly to escape, but it will be a great favour, if I meet a Sickness instead of Death; losses in my Estate, instead of losing both my God and my Soul for ever. I will not therefore desire my heavenly Father altogether to lay aside his rod, but only to use it gently, that I may by this smart be warned against those future sins that would bring me to utter ruin: O Lord, rather chastise me than disinherit me, and those Stripes shall be welcom which come in exchange for eternal Torments. For thou who dost change thy Sword into a Rod, I hope, wilt be so compassionate in thy inflictions, that I shall only feel what my distempered Soul needs to recover it, and my Flesh and Spirit can bear; not what my Sins deserve, and thy Justice might exact: Wherefore I will no longer hide my sins, but by a humble and hearty Confession declare, that I hate them more than I fear to fall into thy merciful hands, and I hope hereafter I shall so fear to offend, that I shall be freed from these sad expectations of thy heavy wrath, which wisdom God grant me for Jesus sake. Amen.

Of

Of the Sentences proper for those who doubt of Gods Favour.

§. IV. NOt much unlike this is the case of poor doubting Souls, who are discouraged from Confession by misgiving thoughts, as if God were become utterly irreconcilable, and hence they conclude it needless to repent, because they believe the recovery of his favour to be impossible, and truly so it is, if we think it so to be; because while they look upon it to be impossible they shall never seek after it [n], but it is the design of Satan to make them to think so, that they might never obtain it, nor attempt it: Wherefore to rescue these poor souls from so dangerous a delusion, and to prepare them to ask a pardon in faith, the Church hath selected three portions of Scripture more: the first, [o] to shew they are fitly disposed to ask by their contrition: the second, [p] to demonstrate God is inclined to give, notwithstanding their unworthiness: the third, [q] to prove by a pertinent example they are likely to be received, if they will venture to come.

[n] *Postquam enim adempta spes est, lassus curâ confectus stupet.* Arnob.

[o] Psal. li. 17.

[p] Daniel ix. 9.

[q] Luke xv. 18, 19.

Psalm li. 17. **The sacrifices of God are a broken spirit, &c**] Let this dejected Soul view holy *David*, after the commission of his great sin; who being earnestly desirous to be taken again into favour by God, *v.* 12. was surveying his flocks and all his substance, *Micah* vi. 6, 7. to find some acceptable present to offer, resolving that nothing was too great nor too precious

to

to procure a thing so excellent: But while he looks abroad he remembers, he hath something at home, a trembling *broken heart*, which panted in his breast, and therefore is here expressed by a word [x] signifying waves dashed against a rock: this broken spirit and contrite heart was the most acceptable offering in the world. Gods Justice in condemning and his Severity in executing the Sentence of his wrath upon his enemies, was as a *mighty Rock* against which his thoughts had beat so long, that his heart was almost dashed to pieces with fear, and now God shews him that its sighs and groans are pleasanter to him than the melody or the chantings of the sons of *Asaph*; its pantings and breathings are perfumes sweeter than the cloud of Incense; its free confessions and exposing it self to shame, make it an acceptable Heave-offering; its tears are a precious Drink-offering, and its flaming desires do make it more excellent than whole Burnt-offerings, and all the Sacrifices of the Temple. The Sorrows of our hearts are far more prevalent than the fattest Oxen of our Stalls, or the fairest Calves of our Lips, neither of which without contrition are respected by God, *Matth.* xv. 9. The Prayers and Tears of sorrowful *Hannah* can fetch a greater and speedier blessing from heaven than the costly Oblations of *Elkanah*, 1 *Sam.* i. 13. *David* is resolv'd to offer this, for this he is sure, God will not despise: which word [*not despise*] is to meet with the fears of the contrite sinner, who because he knows his own heart to be so filthy, deceitful, and vile a thing, cannot believe but God will reject it, as he did the lame and the blind, the sick and maimed sacrifice under the Law: But he assures you that God will not despise it; but there is more inten-

[x] Heb. נִדְכֶּה *Fluctus ad scopulum allisos.* Ita signif. Psal. xciv. 5.

intended [c], even that he, will accept it kindly, as when Christ saith, *he will not cast them off who come to him*; he means, he will lovingly entertain them; so here 'tis certain, God will not only *not despise it*, but he will look upon it as the best and greatest gift, though it be from the hand of a Publican, *Luke* xviii. 14. wherefore be not disheartned, for your fears shew you have this broken heart, offer that, and be assured God will embrace it lovingly, treat it tenderly, and keep it safely: Say then,

[c] *Minus dicitur & sub to magis intelligitur: ut* Johan. vi. 37. *& alibi.*

Paraphrase.] I have nothing in this world so dear to me, but I would give it freely to purchase Gods favour; but though men be thus appeased, yet he must have something he likes better, and truly [the Sacrifices] most likely to be accepted [of God] who needs no outward things, [are a broken spirit] which trembles at his anger, and hateth it self for its sins, and is almost dashed to pieces betwixt fear and sorrow. And I hope thy grace hath given me such [a broken and a contrite heart] which I humbly offer, and though to me it seems so vile, yet [O God, thou] whose favour alone I do desire, [wilt not despise] nor reject it, but graciously accept and embrace both me and my oblation.

Dan. ix. 9. To the Lord our God belong mercies and forgivenesses, &c.] If they shall further argue against themselves, that they deny not Gods gracious nature, but that they fear their iniquities have turned his love into hatred, his mercy into fury, and his kindness into indignation. Behold in the next place a free discovery of what God is to miserable sinners. The Jews were then in captivity, had so grievously offended, that *Daniel* who much desired their restauration, scarce

scarce knew how to plead for them, till at last he finds an Argument in Gods gracious nature; *viz. That mercies and forgivenesses* (that is many, nay infinite mercies and forgivenesses for numberless sins) were Gods peculiar possession, a principal part of his name, *Exod.* xxxiv. 6. the chiefest of his attributes, and inseparably annexed to his essence, and therefore the sins of his creatures cannot make any change in God: Mercy in the Creatures is by communication from him, but he is the original and fountain which is never dry: To him *Daniel* confesseth they are sinners, but will not grant that therefore they ought not to hope for pardon since their evil doings could not rifle his treasures, nor rob him of his attributes, nor alter his nature, which continues the same still; and therefore there is mercy to be had. He confesses them guilty of all sorts of Sins; that is, Sins of Commission, and that even to an absolute *rebelling* against God and forsaking of him[t] by Idolatry; and then also of Omission, by neglect of walking in Gods Law, although they were taught and instructed in it; so that they deserved no mercy: But God is the fountain of mercies still, and therefore there is yet hope. Other Translations generally read not [*though*] but [*because we have sinned,*] which is but a further illustration of the same sense, *viz.* We may see and be convinced, that Mercy is Gods peculiar possession, because we have done such vile things; and yet he hath spared us on purpose that we might by our humiliation give him occasion to forgive us; and this his pity in sparing shews his intention of restoring us, and therefore should quicken us to address to him who hath it solely in his own power.

[t] LXX. ἀπίστησαν, ita Vulg. & Vatab.

Para-

Paraphrasc.] Why should we (because we have formerly sinned) remain without hope of ever being received, since we know that [**To the Lord**] Jehova, who is peculiarly [**our God**] as inseparably annexed to his Essence, and as his own proper possession [**belongs mercies**] infinite, [**and forgivenesses**] more than our sins can need: and since they are in him, we hope we shall have them, though we are unworthy; for [**though we have**] sinned by breaking his Laws, and [**rebelled against him**] by forsaking his Covenant, [**neither have we**] done what he commanded us, nor [**obeyed the voice of the Lord our God**] who charged us by his Servants [**to walk in his Laws**] and tread in that plain and pleasant path [**which he set before us**] though all this be true, we do repent of it, but will not despair, because God can yet restore us.

Luke xv. 18, 19. **I will arise and go to my Father, &c.**] To enforce both the former, and encourage these humbled Souls whose desires are too big for their faith, here is a lively example of one, *Luke* xv. 18, 19. whose condition was as miserable, his faults as great, and his reception as unlikely as yours can be, and yet he comes and speeds, that you may take encouragement from him and do likewise. The instance is that of the Prodigal Son, who had voluntarily forsaken his Fathers house, and carried away his full portion, which he wasted and consumed in all manner of riot and excess, never thinking of nor regarding his Father all the time of his madness, till extreme want had restored him to the use of his reason [s] and put him into his wits again, and then he blames himself for lying still *in his sin* which is *(lapsus animæ)* the fall of the

[s] Ver. 17. εἰς ἑαυτὸν ἐλθών, *ad seipsum rediens. Omnes insipientes igitur insaniunt.* Tusc. quæst. l. 3.

Soul,

Soul, resolving to arise by repentance, or *in his sorrow* (which is exprest by sitting on the ground, *Isa.* iii.26.) in which posture he sees he may remain disconsolate for ever, and be no nearer to his Fathers house; wherefore he resolves to take courage and arise, and shaking off his ineffective grief to repent and return home: His Father had not called him, nor had he any assurance he should be received; only he knew if he sate still he must starve, and if he were repulsed he could suffer no more: He comes not to make any Apology, but to bring an Accusation against himself, he hoped indeed that his offence could not untie the bands of that dear relation, and therefore calls him *Father*, but confesseth he had forfeited the title of *Son*, and not only broken the Law of Nature, but of Heaven, that is, of the God of Heaven *, who expresly requireth this obedience: He could have wished a return to his Fathers Table, but that were presumption to expect, only he hopes he will not see him starve, and if he be set with the meanest Servants, they have bread enough. But the Father is readier to hear than the Son to desire, and what his unworthiness made him ashamed to ask, his Fathers bounty made him willing to bestow: and he that scarce hoped to be admitted a Servant, is once more owned as a dear Son: This he found, and so shall they that follow his example.

* *Cœlum pro Deo ponitur quoniam est ejus habitaculum.* Elias Tisb. Psal. lxxiii.9.

Paraphrase] Why do I sit still in my sin, vainly bemoaning my folly while I am like to starve; surely, I will take courage, and [I will arise] by repentance [and go] by faith with prayer and supplication [to my Father,] who can relieve me and perhaps may have pity on me. And to move his bowels toward me, as

as soon as I see him, I will fall down [and will say unto him, Father] who didst beget me that am now so wretched, I here confess that [I have sinned] by my ungodly courses, [against heaven] and the God that dwells there [and before thee] being so ungrateful for all thy Love, that I justly deserve to be disowned, and left in my misery, for I have forfeited my relation [and am no more worthy to be called thy Son] yet I hope thou wilt not let me perish, who feedest thy meanest Servants.

A Meditation upon Psal. li. 17. Dan. ix. 9. *and* Luke xv. 18, 19. *preparatory to Prayer, when we doubt of the Favour of God to us.*

He that hath a considerable Request to make to an earthly King, must not approach without a Present in his hand; but my Request is to the King of Kings, to whose Laws I have been disobedient, false to his Government, refractory to his Summons, and ingrateful for his former Favours: And what can I offer to him that needs nothing? What can I give to him, whose both my self and all I have are? His favour indeed is so sweet, so desirable and so universal a comprehension of all happiness that I could freely give all I have or may procure for the purchase of it: but the whole world is vanity to him, neither can such trifles blind his eyes or bind his hands; buy his mercy to the unworthy, or avert his justice from the sinner. I could methinks expose my Body to the sharpest torments, my Soul to the heaviest sorrows, and my Life to the cruellest tyrant, and would account it a happy purchase if I were sure of his everlasting mercy afterwards; but it cost more to redeem a Soul, I can give nothing but it is his already, and I can suffer nothing but what I have deserved.

What then? O where shall I have a peace-offering which may not be despised! I am told nothing is more acceptable than a broken Heart; *'tis strange! Can an heart polluted with the guilt, and enslaved to the power of sin, slow to begin and unable to perform any good; but vigorous to desire, and unwearied to pursue all evil? Can a heart shaken with fears, torn in pieces with sorrow, and even a terror to it self, miserable and poor, blind and naked? Can this heart be a fit sacrifice for so glorious and all-seeing, so holy and pure a God, can be like that which I abhor? Alas, it cannot be! but let me recall that hasty word; for he hath said it, who best knows what will please himself, and if he value it, it is worthy, for the true worth of any thing is to be judged by his estimation of it: Who knows but such a broken heart may be a greater evidence of his power and mercy, a fitter instrument of his praise and glory, a plainer table to describe his grace, and draw his image on than any other? Such a heart I have, and if this serve, I am happy, I will give it freely to thee, O Lord, who despisest not the meanest gift if there be sincerity in the giver. It was broken before with fear, but it will now be dissolv'd with love, I am ashamed it is no better, but thy mercy is the greater in accepting it, and it will become better by being thine. O how am I filled with admiration at the freeness and fulness of thy mercies, in comparison of which the greatest humane compassion seems cruelty; I dare proclaim to all, that in thee are all the mercies of the world united, and thou art mercy it self in the highest degree, if my disobedience and negligence, contempt and ingratitude could have separated thee from thy mercy, I had now met thee in fury taking vengeance without pity, for I have seemed to live as if I had designed to dare thee to turn away thy self from me, and to try thy utmost patience, the least part of which baseness would have turned my best friends in the world against me;*

me; but behold the mercy of my God continues still! O let me have the shame of an ingrateful sinner, and let thy name have the glory of an inexpressible pity, even to those who are almost ashamed to ask pardon, yea let me to whom thou hast shewed such compassion, have the honour to be an instance of thy goodness to all the world: And have I such a Father? Why then do I lie still, with this load of guilt upon my soul, and this heavy burden of sorrow upon my Spirit? What do I get by these vain complaints, but waste my time and double my misery by sad reflections? I can neither have help from my self nor any creature, but from my Father alone, to whom mercies are as proper as misery is to me, and if I through fear or sorrow sit still here and starve, I shew not so much pity to my self as he would have for me, if he saw my great distress. Wherefore I will arise and go to him, though I think I shall scarce have the face to ask more, since I spent the last so ill; I shall be ashamed to tell him how base I have been; but as I was not ashamed when I did evil, so I must have shame when I suffer the desert of it: I will go bathed in tears, blushing for shame, accusing my self, and relying on the bowels of a Father, will beg only so much mercy as will banish despair, and give me some little hope, and if I may have this I will be content, though I be not entertained with assurance and certain expectations, for the least favourable look is more than I have deserved: Yet behold upon the first sight of the returning Prodigal, who came unsent for, driven home by his own miseries, his tender Father runs to meet him, takes the words out of his mouth, and receives him with all the demonstrations of love, and the caresses of a dear affection: And is my God less merciful? he who hath invited me so often and promised me so largely? I have done ill to stay so long, but I will go now high in my desires, low in my expectations, sorrowing for my offence, and begging his mercy, and I

hope though I carry no Merits of my own to his Justice, yet I carry misery enough to make his bowels of Compassion yern upon me, and then I cannot perish. Amen.

Thus we see the Church hath shewed her care of these contrite ones in selecting the most and choicest of these Sentences for them, who are the best though the least part of the people, and though such are *vile in their own eyes* [y], yet they are dear to God, highly valued by all good people and tenderly indulged by the Church, who wishes there were more of this blessed temper.

y Psalm xv. 14. Old Translat. Chald. Par. *Viles præ oculis suis.*

Of the Sentences proper for the Ignorant.

§.V. THE next sort of men who come to pray, are involved in gross Ignorance and such are inapprehensive of their guilt and unacquainted with their danger, who know neither what to ask, nor of whom, nor why; So that these had need be instructed before they begin to pray, or otherwise though they come out of custom, yet they will offer nothing but the sacrifice of fools, in regard they either think they *have no sin*, or else suppose a very slight repentance will obtain their pardon, but here is a remedy for both these mistakes.

1 *John* i. 8, 9. If we say that we have no sin, &c.] Those who do not see their sins do need that spiritual eye-salve, *Revel.* iii. 18. Because they cannot be cured till they know themselves to be sick [z], if they do not discern that they are sinners, they will account it a reproach to be reputed such, and return the summons of

z *Quibusdam ægris gratulatio fit cum seipsos ægros esse senserunt.* Sen. Ep. 6.

of God, the exhortation of his Miniſters, and the charity of their Reprovers with ſcorn or anger. There were of old ſome Hereticks ſo impudent as to ſay poſitively they had no ſin [a]: So did the followers of *Valentinus*, *Marcus* and *Baſilides*, and others who denied that any wickedneſs was a ſin in them, and ſome in our days have come too near them; yet many who hate ſuch groſs opinions, and will not ſay ſo with their mouths, yet through ignorance or pride ſay ſo in their heart[b], which is a language that God underſtands, and therefore in Scripture to *think* and to *ſay* are ſometimes the ſame: But the Apoſtle declares that if *we* Chriſtians, even the beſt of us ſhould either *ſay* or think ſo, it is a great error, and both falſe in it ſelf, and dangerous to him that believes it [c]. The Scripture frequently and plainly tells us we are ſinners, and if we think we are not, it is becauſe we deſire to be deceived, and would gladly ſeem innocent to our ſelves: which is ſo far from making us really ſo, that hereby we remain guilty for ever [d] becauſe we never ſeek a pardon: In the Courts of man, Confeſſion is a cauſe of Condemnation, but if we think it ſo at Gods tribunal, *we deceive our ſelves*, for before him not he that confeſſes, but he that denies is condemned. For if we confeſs our

[a] Epiphanius in Hæreſ. Valent. l.1. tom.2. & Marcoſ. l.1. tom. 3. Ὡς ἤτοι ἔχοντων ἐξουσίαν, καὶ τὸ ἁμαρτεῖν — διὰ τοῦ ἔμφυτον ἐκλογοῦ. Clem. Alex. Strom. 3.

[b] Ἡ γραφὴ τοῦ διάνοιαν πολλάκις ἀπὸ ῥημάτων δεικνύει. Pſal. xxx. 6. Iſa. xlvii. 10. Adrian. Iſagoge.

[c] Eccleſ. vii. 20. Μηδ' ὁποσοῦν ἁμαρτάνειν οἴδ' ἀνθρώπινον. Procopius. *Quiſquis ſe inculpatum dixerit aut ſuperbus eſt aut ſtultus.* Cyprian. de Opere & Eleemoſyna. Rom. iii. 20.

[d] *Sine peccato autem qui ſe vivere exiſtimat non id agit ut peccatum non habeat, ſed ut veniam non accipiat.* Aug. de Civit. Dei, l.14. c.19.

our faults, we are here assured that two of Gods Attributes will be of our side: First his Truth will then oblige him to forgive us because he hath promised it, *Prov.* xxviii. 13. and if any relying on that promise, do come in and accuse himself, Gods truth will engage him to pardon him, and perform that, now it is promised, which none could have expected, if there had not been a promise for it. Secondly, his *Justice* or *Righteousness* will also plead for us; because Justice being satisfied by Christs Death, desires no further vengeance on the penitent sinner, but grants a pardon as the just desert of Christs merits; or in the Hebrew notion of Justice and Righteousness who put it for Charity and Mercy [e]. *He is just* may here signifie the goodness and kindness of God, which is the foundation of our hopes, when we do confess, and through his mercy we may not only obtain forgiveness of the guilt, but may be cleansed from the filth of our sins also: From all which it appears that he is a fool, who out of laziness, shame or fear doth dissemble or deny his sins, for he is not only deceived, but undone for ever by it, whenas by an humble and hearty acknowledgment of them, Gods truth and mercy would have been his Advocates, and have procured pardon and peace for him.

[e] Dan. iv. 24. Prov. x. 2. Matth. vi. 1. *vide* Grot. & Hammond. *in loc.*

Paraphrase] The Scripture declares and our own conscience beareth witness that we all have sinned, so that [If we say] out of pride or ignorance, or do but think in our hearts [that we have no sin] to confess or repent of, thinking to be excused the sooner before God, because we do not or will not condemn our own ways, [we deceive] not God (who sees all things) but [our selves] for we lose our pardon by standing on our innocence [and the truth is not in us,] because we speak falsly to the Almighty's face.

They

They therefore that conceal their wickedness, God will discover it and condemn them for it, [But if we] having observed our selves guilty deal ingeniously, and [confess our sins] with hatred, shame and sorrow. He hath promised to give us a pardon, and we may trust his word, for [he is faithful] and since Christ hath suffered the vengeance due to such, God is righteous [and just,] so that he will not exact the forfeiture of us, but be ready [to forgive us] the punishment due to [our sins, and to cleanse us from] the stains of [all iniquities] which we had committed.

Ezek. xviii. 27. When the wicked man turneth away from his, &c.] If the ignorant man do discern any of his sins, yet he is apt to think there is no difficulty to obtain a pardon, if he but acknowledge them and cry God mercy for them: before such the Church lays this place, wherein they may see, that their souls shall not be delivered from death when they confess, but when they turn from their sins, and till then they have not repented: For to *repent* implies a disapproving of what we have done, so as to do it no more; a change of the mind and actions also[f]; when we no longer continue to do that which we grieve that ever we did, and this is here plainly shewed to be the condition on which our sins may be forgiven, *viz.* if first we *cease to do evil*[g]; secondly, *learn to do well*; and surely he that confesseth himself to be in a wrong way and grieves for it, will both leave the path he is in, and labour to find out the right: so must the wicked man, or otherwise he doth in vain expect

[f] Μετάνοια *est ut qui errorem suum pristinum intelligit — ab insania se reciperet, — & id maximè caveret, ne in eosdem laqueos iterum inducatur.* Lact. Inst. l. 6. Munster Heb. תשובה Matth. iii. 2. h.e. *Facite vitæ conversionem.*

[g] Isai. i. 16, 17.

expect a pardon from God, who will not forgive one fault to him that intends to commit more, lest his mercy become the support of iniquity, and his goodness the encouragement to the breach of his Laws. And if it seem difficult, that you must forsake all evil, and do the contrary good before you can be accepted; you must consider, the benefit of it is the saving your Souls alive, this will preserve you from a two-fold death (the least of which is worse than bodily death) a dying in sin, and a dying for sin: First, for while you go on to practise these sins, you are really dead [h] though you have a name to live, because you (so long) have no sense of any good, nor motion toward it, nor any union with God, whose departure from the soul of the sinner is as real a death to the soul, as it is to the body to have the soul separated from it. Secondly, by forsaking your sins, God will be moved to pardon you, that so you may not die eternally, whereas the wicked man that lives in his sins, first God forsakes his soul, and then his soul forsakes his body, and so begins his eternal misery [i], where his soul lives only to feel torments, but never more to enjoy any good.

[h] *Impii etiamsi videantur vivere, miseriores tamen sunt omnibus mortuis, carnem suam sicut tumulum circumferentes, cui infœlicem infoderunt animam, — quæ intra humum volvitur, & terrenæ avaritiæ cupiditatibus cæterisq; vitiis includitur, ut gratiæ cœlestis auram spirare non possunt.* Ambros. de Cain & Ab. Ephes. ii.1. 1 Tim. v, 6.

[i] *Cùm anima à Deo deserta deserit corpus.* Aug.

Turn ye then out of that evil way that leads to both these deaths, and your souls shall live in glory.

Paraphrase.] Though I might easily and justly revenge my self on the sinner for all his old transgressions, yet through my Son Christ Jesus, I do here promise [when the wicked man] who is walking in the ways of

of death, not only confesseth his fault, but also [turneth away] from those paths, and being really grieved for what is past abstaineth [from his wickedness] and never more practiseth those sins [that he hath] formerly with so much delight [committed,] if this wicked man, I say, amend his life [and doth that which is lawful] and allowed by my word, so that his ways be good [and right] in my eyes, I will forgive and set him free, so that though impenitent sinners are dead in sin here, and die eternally for it hereafter, [he shall save his soul alive] and attain everlasting glory.

A Meditation upon 1 John i. 8, 9. *and* Ezek. xviii. 27. *preparatory to Prayer, for the instruction of the ignorant and mistaken.*

Is it possible I should be all this while deluded so grossly, as to imagin my eyes open, my way direct, and full of light, when indeed my eyes are shut, my feet are wrong, and my mind is overspread with the Egyptian *darkness of a stupid ignorance? Thy word (O Lord) is a light to my feet, not only to shew me which is the right way, but to let me know when I am in the wrong. But I have given up my self to false guides, who left I should enquire after the right way would never acquaint me I was wandring from it; had I followed them, still I had stumbled on the threshold of Hell while I expected to arrive at the gates of Heaven. O blessed be thy name, I now see I have been straying from thee the fountain of all true happiness, and have been in vain seeking content where it is not to be found, till the disappointment now drives me to seek it where it is: Had I not been a stranger to my own heart, I had not been so far out of the right way. But I have supposed my self clear, only because I never considered wherein I*

was

was guilty, and have flattered my self with the pleasing thoughts of my own innocence, so that I have been as secure, as if I really had been guiltless. I have been glad to spare my self the labour of a farther enquiry, most foolishly accounting this a peace which was no other but want of a sense of my real danger. I find my chief design hath been to seem good, and persuade my self I was so, that I might be more quiet in the ways of evil, and might neither be accused by my own conscience, nor alarmed by thy dreadful threatnings, which I supposed did not belong to me. But alas, how miserable would the end of this self-deceit have been; for thou, O my God, didst see, and wouldst have condemned me for all my blasphemous and repining thoughts against thee, my malicious and envious thoughts against my neighbour; thou heardest all those false and slanderous, vain and filthy words I uttered with my mouth; those deceitful and unjust, cruel and uncharitable works which I committed with my hands thou sawest; yea all that formality and hypocrisie, ambition and pride, lust and covetousness that lay in the secret corners of my heart, was apparent in thy sight; and what did it avail me not to see them? Thy vengeance would have come as certainly and more terribly, because it was not expected. It is most strange I should never see this vast heap before; but sure I have wilfully shut my eyes, lest I should discern that which I was loth to believe and unwilling to amend: But now I see my iniquities by thy mercy, and I believe I have offended thee as much by my hypocrisie in concealing them, as by my disobedience in committing them. Therefore now I will ingenuously confess them, because the graciousness of thy nature, the truth of thy promises, and the satisfaction of the Lord Jesus, are sufficient to procure a pardon for me who (dare so far trust to thy mercy, as to) become my own accuser. Yet, my God, since thou hast so graciously convinced me of the evil and danger of those

courses

courses I have taken, I will not rest in a bare confession that I am in the wrong, but by thy grace will turn into the right way, and utterly forsake all these my follies. Thy mercy indeed is great enough to forgive me upon my humble acknowledgment, but to live in my sins is as inconsistent with my Happiness as with thy holy Laws: And therefore, O my Soul, he that desires thy felicity, will not forgive the old score, unless thou cease to run further in debt. Dost thou not see while thou goest on in sin, thou art in the way to eternal death, and besides art dead to all sense of divine comfort, and buried alive in lusts and pleasures? Thy flesh intombs thy wretched Soul, and the grave-cloths of vile affections bind thee hand and foot from moving towards God, or breathing the pure air of heavenly meditations; and canst thou like to stay in this filthy place still? When thou didst not see thy misery, no wonder if thou calledst this dungeon and vault, a Palace; but now thou must abhor it when Jesus calls, Lazarus, come forth. *Dost thou not find the more thou followest these, the less thou lovest thy God, and hast seldomer converse with him, slower motions towards him, meaner thoughts of him? Return then from these evil paths, for now thou knowest the dead are there. Do not only seek a pardon from him, but desire a communion with him, who is thy strength and life, thy joy and happiness, and he will be so glad of thy recovery, that forgetting all thy former unworthiness, he will only study how to make thee happy hereafter. There is nothing can hinder thee, unless thou lovest thy sins too well to forsake them, and careest so little for God, that thou hadst rather die without him, than with him live holily here, and happily hereafter.*

Of

Of the Sentences proper for the Negligent.

§.VI. ANother sort of men there are, who know it to be their Duty to Repent, and yet do from day to day neglect it, and have more need to be excited than instructed, in order whereunto here is provision made (1.) of a cogent Example, (2.) of a strict Command, to put them upon the practice of this necessary Grace.

Psalm li. 3. **I acknowledge my transgression, and my sin, &c.**] Such who are great yet careless sinners may well blush to behold one who had been no customary offender, but being once surprised in a deplorable instance, never gives over thinking upon it with shame and sorrow, whereas they that are more guilty never concern themselves. The rest of *David*'s life was a converse with God, and a strict observance of his will; and if the Jewish conceit of good deeds being weighed over against the evil might be allowed; or if after the manner of the *Persians* [k], his former life had been considered with his present transgression, surely he might have been excused; but he never attempts to hide this one sin in a croud of holy actions, nor goes about to extenuate it, because it was the first, or but one, or not great in comparison of others, but confesseth it to be very hainous, continually laying it open not only before God, but before himself; that he might recollect with grief and sorrow, the guilt and filth of it, the baseness of the act and the danger of the event, and fully discover the vileness and horridness thereof. It seems he was not without dreadful appre-

[k] *Vita anterior simul cum delicto in æstimationem venit, & quâ major pars vitæ atq; ingenii stetit, eâ judicandum de homine.* Asin. Pollio de Persis.

apprehenſion of Gods anger, for we fix our eye on what we fear, and cannot get that out of our minds which doth affright us, but it is continually before us. O how doth this reproach our negligence who are guilty of many and great wickedneſſes, and have no holy actions to ſet over againſt them, and yet we either caſt them behind our backs, and forget our danger; or if we do ſometimes look over them, we do it ſlightly and are glad of any occaſion to divert us: 'Tis certain God ſees them, and will one day ſet them in aray, and muſter them up againſt us [1], unleſs by looking on them now we learn to abhor and repent of them; for then God of his mercy will for ever hide his eyes from them.

[1] Pſal. l. 21. וְאֶעֶרְכָה־לְּךָ *tanquam acies armatorum diſponam.*

Paraphraſe.] Let others be unconcerned when they offend, I muſt and will publiſh my baſeneſs in offending thee my heavenly Father: Lord [I acknowledge] with a ſad heart [my tranſgreſſion] of thy moſt holy Law by this and other wilful acts of wickedneſs, by which I know I have ſo juſtly deſerved thy wrath, that my eye and mind are fixed on what I have done [and my ſin] haunts me continually, gives my conſcience no reſt, becauſe it [is ever before me] and I cannot forget it, or ceaſe to fear, till thou haſt pardoned it.

Matth. iii. 3. Repent for the kingdom of heaven, &c.] If the ſhame of ſuch an example make no impreſſion, hear that ſtrict and poſitive ſummons from God to all the world to repent, which was proclaimed firſt by the Harbinger St. *John* in the Wilderneſs, to thoſe who came to him thither, and after it was publiſhed by the Lord Jeſus himſelf in Towns and Cities, to all thoſe that he met with there; this was his

firſt

[m] Matth. iv. 17. Μετάνοια τ̃ φιλοσοφίας ἀρχή. Hierocles.

first Sermon [m], and is our first Lesson in Christs School; to be learned not by some particulars, but by all that will be his Disciples: He speaks to all, and to every particular man, *Repent ye*; for he knows this Duty necessary for every on: if any say he will not, he despiseth his authority; if he plead he need not, he impeacheth his wisdom; and if he alledge he cannot yet, it seems he dare live in a wilful neglect of his commands. *Tertullian* thinks we ought not to enquire what need or what good there is of Repentance [n], because the commands of God (by whose favour we hope for eternal happiness) are to have weight with us without any appendent reason, but here we have a reason of the precept added, to shew us he enjoins not this so much to shew his Authority, as because it is necessary for us, and because our interest requires it, *viz.* because the *Kingdom of Heaven* or *of God* (which is all one, *ant. pag.* 14.) is at hand; that is either the Kingdom of Grace, as it is sometimes taken in Scripture, *Matth.* xiii. 24. And when this was spoken by our Saviour he meant it in this sense, *viz.* that the time being now approaching wherein the Messias and Saviour of the world, was to set up a spiritual kingdom in the hearts of men, it was necessary for all that desired to become his subjects, to renounce those lusts to which they had been enslaved, and to prepare his way by repentance or else they must remain slaves to Death and Hell still: And this reason urgeth us now as strongly as ever, because our Lord Jesus doth every day now by his word, and Embassadors proclaim liberty to us, and offers to become our King, but

[n] *Neque enim quia bonum est auscultare debemus, sed quia Deus præceperit, & ad exhibitionem obsequii prior est authoritas imperantis, quàm utilitas servientis.* Lib. de Pœnit.

but in most of our hearts Sin hath usurped his throne, which we must first exclude by Repentance, or else we shew that we love the slavery of Satan better than the liberty of the Sons of God, and will not have Christ to reign over us. 'Tis true he may for a while connive at this affront; yet secondly, remember there is another *Kingdom of Heaven at hand*, even the Kingdom of Glory, which is sometimes called the Kingdom of Heaven, 1 *Cor.* vi. 9. and 2 *Thess.* i. 5. wherein all that have rejected Christ for their King shall be utterly destroyed, *Luke* xix. 27. and condemned to unspeakable and endless torments. Let this fill such lazy persons with fear, because for any thing they know, the end of all is near, however 'tis secret to prevent delay, and will be so sudden when it doth come, that if it surprise us we can never repent again; and if this world should last ten thousand years more it is nothing to us, for this Kingdom of Heaven begins with us, when we leave this world by death, and therefore who knows how near the Kingdom of Heaven may be unto us?

Paraphrase.] You who have committed many sins and do still go on in them, and so are neither capable of that grace which is offered you here, nor fit to appear in that judgment which must pass upon you hereafter; I charge you all [Repent ye] of all your wickednesses, confess them seriously, and forsake them speedily, [for the kingdom] of Jesus Christ the eternal Son of the God [of heaven] is now to be set up in the hearts of all true penitents, and they who refuse this grace, their death is not far off and the kingdom of glory [is at hand,] and will surprise them in their trifling intentions to their utter ruine.

A Meditation upon Psal. li. 3. *and* Matth. iii.3. *preparatory to Prayer for the quickening of such as neglect Repentance.*

It had been well for my Soul, if all this while my safety had been equal to my confidence; for none ever thought themselves more secure, though there was no other ground for it but only because I was resolved not to take the pains to behold my danger. I have multiplied my transgressions and lived in sins unamended, yea unrepented of; and therefore have had the drawn sword of the divine vengeance hanging over my guilty head by the slender thred of my uncertain life, which every thing can snap asunder: Yet I have wilfully shut my eyes, chusing rather to feel the eternal smart of it, than to behold this dreadful sight, which would long since have terrified me into amendment, and snatched me from under the approaching ruin; what prodigious folly hath seized on me! What stupid lazinesse hath benummed me! Are the pains of escaping greater than the pain of suffering? Or will the blow be lighter because I resolve neither to see it nor avoid it? Awake, my Soul, awake, while there is a possibility to prevent thy ruin. Thy sins are so numerous and so hainous, that thou canst not be ignorant of them, the threatnings of Gods wrath are so plain and positive, that thou maist see they aim at thee; thy conscience cries so loud, that thou canst not but hear it; and Gods holy Spirit pleads so powerfully, that thou must take as much pains to exclude these Friends, as would serve to turn out thy Enemies: Surely God gave me not wit and understanding to make a plausible cover for the eyes of my conscience, or to contrive bulwarks of excuses to entrench my sins in safety, and yet I unhappy wretch have been ingenious

nions in nothing so much as in plotting the ruin of my Soul, and designing to perish undisturbed. Behold and blush to see where holy David *lies covered with shame, drowned in tears, and [overwhelmed with sorrow] not able through fear and terror to take his eye off from that one offence, whilst thou a far greater sinner art careless and unconcerned. He sets his sins before his own face, and God throws them behind his back; but I who cast them behind me and strive to bury them in oblivion, shall have them set before my face, when the sight of them will not conduce to the obtaining of my pardon, but the aggravating my eternal misery: The sight of them indeed is most unpleasant, the object odious and ungrateful, but the benefit will abundantly recompense the trouble, and if I behold them now so as to repent of them, I shall see them no more for ever. I will imitate therefore this holy man, and ever view the guilt and the danger of them, that I may humbly confess them, and obtain a pardon for them: my wretched heart hath taken pleasure in committing them, and it shall have vexation in reflecting on them, for I will not take my eyes off from them till the horrid aspect of my grievous iniquities have humbled my Soul for them, and turned my heart against them. O blessed Jesus (that knowest the necessities of all) thy universal command of Repentance to all men (methinks) seems peculiarly directed to me, who have neglected this necessary Duty hitherto. Thou, O Lord, seest my danger, and pitiest my approaching ruin; I bow my head and heart, and neither can nor dare disobey so gracious and loving advice, so useful and necessary a warning. Thy bare word had been sufficient to command obedience from me who expect salvation by thee, but thou art pleased farther to convince me: I do believe, dear Jesus, the benefit is great, if I shall turn now while thy grace is so freely offered to all people: I know the danger is dreadful, if I defer any*

longer, since 'tis certain thy Kingdom shall come, but uncertain how soon either Death shall arrest me, or Judgment surprise me in such delays, I have cause to bless thee that neither of these have happened yet unto me, though I have excluded thee out of my heart, and entertained my sins there: Yet, Lord, thou callest still, and now I am making what hast I can; O remember not how long I have stayed, but consider how little time I have left, and by the help of thy grace make my work short and easie, proportionable to my time and strength: I confess I knew before, but I never considered till now, and now I dare not stay; but through thy help I come, O do not cast me off for thy mercies sake. Amen.

Of the Sentence proper for the Formal.

§.VII. *Joel* ii. 13. **Rent your hearts and not your garments, &c.**] Lastly, if any by daily use of these Offices begin to grow careless, and to rest in the outward ceremony and customary observance of this Confession, we do here present them with the summons which God sent to his people, who in their distresses were ready enough at all the external rites of mourning, covering their head or sprinkling it with ashes, wearing of sackcloth, or tearing their usual garments, sighing and sitting on the ground, like *Job*'s Friends °, yet all this in Gods sight was esteemed but hypocrisie, without that which these signs were to represent, *viz.* a rent heart and a broken spirit, of which *David* speaks before. The renting of the Mantle was an Emblem of a Heart torn with sorrow, and was one of the highest expressions of a mighty grief, and

° Job ii. 12. *Externè omnia luctûs signa quæ pessimè facilè exprimi possunt.* Codur. in loc.

and therefore renting the garment was ordered by the Jewish Doctors never to be used but upon the death of a Father, Master, Prince or Judge, or in a common calamity of Fire or Sword, or upon the commission of the most hainous crimes, blasphemy, burning the Law or the Sanctuary [p], and yet this is not sufficient; for if it be separated from a true repentance, it is but like the punishment of the *Persian* Nobles, whose cloaks of silk were torn, their ornaments ruffled, and hair disordered by the Executioner, but their bodies untouched. It would be rather acceptable to God to omit the Ceremony, and perform the thing signified; because that is the principal, this the accessary. Rent therefore your hearts [*anà not*, i.e.] rather than your garments, be principally concerned about this [q]. Though God doth not wholly reject the Ceremony neither, and [*not your garments*] may signifie not only your garments [r], which is not rejected when it is accompanied with true repentance [s]; think not then to please God by a sorrow that goes no nearer to you than the borders of your garment, it must pierce the flesh, nay the heart before you will feel the evil of your ways so far as to amend them [t] and turn to God, which is the next part of our Duty; and to encourage us to it, the Prophet repeats all those Attributes of mercy which God is described by, *Exod.* xxxiv. 6. leaving out all that was terrible, lest any should pretend discouragement from those terrors and stay away. Methinks

p Drusius in Job ii. 12.

q Matth. xii. 7. *ex* Hos. vi. 6. LXX. Ἔλεος θέλω ἢ θυσίαν. Drusius, *Potius quàm sacrificium.*

r Gen. xxxii. 28.

s Ezra ix. 3.

t *Nemo enim se adsuefacit ad vitandum & ex animo evellendum id quod ei non est molestum.* Plutarch.

a greater sorrow than Ceremony can express, becomes us who have offended a God [*gracious*] that is so apt and ready to do us good, [*merciful,*] *viz.* so full of compassion and pity when we are in misery: A God [*slow to anger*] not easily provoked [*of great kindness*] even to those who have offended, being willing to be reconciled and inclinable to forgive, and one [*that repents him of the evil*] which we deserve, and which he once resolved to bring upon us[u], not out of any change in himself, but because we change: God always resolved to punish the obstinate and spare the penitent, wherefore when the obstinate doth repent, no former decree can oblige him to punish him, nay he is glad of this opportunity to lay by his anger. Who can think he hath ingratefully sinned against such a God, and not have his heart rent with sorrow? And who can behold such a Father, and not run to him with shame for his disobedience, and longing desires, nay firm persuasions to be accepted.

[u] *Quinque abolent decretum durum; Pœnitentia, Precatio, Eleemosyna, Mutatio & Opera bona.* Drus. ex RR. in Jonam.

Paraphrase.] When you seek to God for pardon, be chiefly careful to [**Rent your heart**] with a sense of your sin and the fear of Gods displeasure, till you be truly humbled [**and not**] only resting in the outward ceremony of renting [**your garments,**] for the main thing is to amend your lives [**and turn to the Lord**] in your ways, whom you call [**your God**] with your lips, and then doubt not but you may be received [**for he is gracious**] even ready to do good to those that need it, [**and merciful**] to pity all that are in misery, and to forgive their offences; he is [**slow to anger,**] even most unwilling to punish, waiting long because he is desirous to be reconciled, [**and of great kind-**

kindness,] nay when he hath resolved to punish, he is more desirous to spare [and repenteth him of the evil] he purposed to inflict, when we repent of the evil which we have done.

A Meditation upon Joel ii. 13. *preparatory to Prayer for such as are apt to rest in the outward part.*

O my Soul, thou art surely seised with a strange Distemper, which resists the efficacy of the choicest Remedies! The Plaster which cures others doth not avail me: I confess my offences every day upon my bended knees, and yet my faith is weak, my hopes of pardon wavering, my sense of Gods love very small; so that I am almost tempted to live like those who are unconcerned whether they sin or no, because I find no benefit by all my humiliations: And this temptation had prevailed, if I had not seen that (since others receive advantage from these means) the fault is in me and not in them, nor in the God I serve; he cannot deny his promises, falsifie his word, nor reject those when they come, who came upon his courteous invitation: O where then is this accursed thing, that restrains Gods mercy, blasts my endeavours, and puts me upon injurious thoughts against heaven, and Atheistical resolutions of totally neglecting these holy things. The matter of my Duty is good, for God commands it; the benefit is great, for many have found it: But is it done in a right manner? The failing may be there. Alas, I have been careful to kneel reverently, look sadly, sigh grievously, and tell the Almighty the story of my sinful life with addresses becoming a Penitent: But this comes far short of what God requires, even a broken spirit and a contrite heart; for I have been so concerned to seem sorrowful,

that I have not endeavoured really to be so. O my God, thou that searchest the heart, thou hast seen my heart untouched in the midst of these pretences: I have not been smitten with a sense of the odiousness of my sins to thee, nor their danger to me, and therefore I have not fully renounced them, nor yet absolutely returned to thee and thy ways; and therefore thou hast not blessed my Confessions, which have rather been looked upon by me, as an indulgence to go on (since my former offences were so easily pardoned) than an engagement to forsake my iniquities: But now I see my vileness in making so slight addresses for so great a favour. I discern my Folly to cheat my self of so considerable a blessing, and my Sloth to slip so many fair opportunities: By my deceitful behaviour before thee, O Lord, I have deceived my self; I am hugely ashamed that having offended so dear a Father, I have not been more really concerned, and having so gracious a God to turn to, I am yet so far distant from him. If I want Pardon or Peace, the blame must lie upon my own negligence, for thou art apt to give, and ready to forgive; long before thou punishest Sinners, but soon intreated to receive Penitents, and dost most joyfully lay aside thy resolutions of judgment, when we perform our purposes of amendment. O my Soul, will not this real goodness of thy God shame thy Hypocrisie? Will it not pierce thy heart, to see whom thou hast offended, and thaw thy hopes, to behold whom thou art turning unto? His Holiness is mixed with Long-suffering, his Justice with Mercy, his Decrees allayed with Limitations; And is it fit to approach him without Love or Fear, Hopes or Desires, Gratitude or Admiration? Or is the forgiveness so mean a favour, that it deserves no more hearty applications? Sure enough my Hypocrisie hath hindred my Pardon, wherefore

fore I begin to detest it, and hereafter I will look more to the dispositions of my Heart, than the posture of my Body: I will set him before me whose Love I have abused, and whose Patience I have tired; who is so gracious to spare me, and so willing to be reconciled to me a most ungrateful Wretch; that so when I come to him, I may have my Eyes filled with Tears, my Cheeks with Blushes, and my Heart with Sorrow. I will remember who I am that go, that I may be humble; what I go for, that I may be earnest; and who I go to, that I may be full of Faith and Hope: So shall my Addresses not be in vain, but all these gracious Attributes shall be made good to me. Amen.

SECT.

SECTION II.

Of the Exhortation after the Sentences.

§.I. TO these Sentences of Gods Word, the Church hath annexed a pertinent Exhortation, lest any should not sufficiently understand these places, or not carefully practise what they know to be required by them: The words of Scripture are first laid down, to shew we impose not this Duty of Confession upon you, but that God requires it; and then the Minister proceeds to this pious Exhortation deduced from them; that so what God commands may be rightly understood, particularly applied, and duly practised by all people: And that no man can plead ignorance or forgetfulness, to excuse him from this necessary Duty, we are directed in the following words most plainly how to perform it.

The

The Analysis or Division of the Exhortation.

§. II. The parts of this Exhortation are three,

- 1. A loving Compellation, — Dearly beloved Brethren, the Scripture, &c.
- 2. A profitable Instruction in which is shewed,
  - 1. That we must confess
    - Affirmatively, — To acknowledge and confess our manifold sins and wickedness,
    - Negatively, — And that we should not dissemble nor cloak them,
    - The reason, because we are — before the face of Almighty God our heavenly Father,
  - 2. How we must confess
    - 1. With a sense of sin, — But confess them with an humble, lowly,
    - 2. A sorrow for it, — penitent,
    - 3. Resolutions against it, — and obedient heart,
  - 3. Why we must confess — For pardon — to the end that we may obtain forgiveness of the same by his infinite goodness and mercy.
  - 4. When we must confess
    - 1. In general always, — Although we ought at all times humbly to acknowledge our sins before God,
    - 2. In particular, in publick, where we meet for these four ends, — Yet ought we most chiefly so to do when we assemble and meet together,
      - 1. To render thanks for the great benefits we have received at his hands,
      - 2. To set forth his most worthy praise,
      - 3. To hear his most holy word,
      - 4. To ask those things which are requisite and necessary as well for the body as the soul.
- 3. An earnest Supplication, in which there is
  - 1. The person exhorting, — Wherefore I pray and beseech you,
  - 2. The parties exhorted, — as many as are here present,
  - 3. The thing requested, — to accompany me to the throne of the heavenly grace,
  - 4. The manner of doing
    - Internally, — with a pure heart,
    - Externally, — and humble voice, saying after me.

A

A Practical Discourse on the Exhortation.

§.III. DEarly beloved Brethren,] The Minister begins with this affectionate and courteous salutation, after the example of S. *Paul*, S. *Peter*, and S. *John*, who frequently begin their Exhortations in this language, the better to engage attention, for which cause it is used here; nor is it an idle Complement, but a significant indication from whence this admonition proceeds, *viz.* from Love. For he that loves the souls of his people, and hears what God expects from them, and sees the danger of their neglect, cannot in pity suffer them to go on and perish without warning or instruction; and the People may see we have no ends of our own, but are engaged by love to become their Monitors, as they are our *dearly beloved Brethren*: Wherefore the admonitions of Ministers should ever be accepted as the effects of their true affection; yet it proves (too often) otherwise, for Flatterers and Dissemblers that will extenuate or connive at our faults, are usually listed among our Friends; but those who discover our danger, reprove our vices, and advise us to amend, these we hate as *Ahab* did *Micaiah*: For men are so foolish or unworthy, as not to distinguish between the reproaches of an enemy and the reproofs of a friend. It is true, when we have done evil, there is some disgrace in both, but the management and design are directly contrary [a]. Now if any reproof proceed from kindness, surely it must be this which comes from him that is your spiritual Father, yet salutes you as Brethren, and reckons himself under

[a] *Probra tam amicus quàm inimicus objicit,* ὁ μὲ ἐχθρὸς ὀστηκλῶν, ὁ δὲ φίλος ἐλεγῶν. Clem. Alex. Pædag. l. 1. c. 9.

the

the same Obligation, and toucheth your Offences with much tenderness, only his Master hath charged, that he shall reprove you, and *not hate you in heart*, *Levit.* xix. 17. For the neglect of this Duty would argue he cared not to see you perish.

§ IV. The Scripture moveth us in sundry places.] We may easily foresee if the Minister did only by his own Authority command us to repent, his words would prevail but little upon many; some might deny their guilt, many despise the summons, and others would think to avoid by recrimination: Wherefore the Minister comes armed with the Sword of the Spirit, the Word of God; that as the Prophets of the Old Testament came with *Verbum Jehovæ*, the Word of the Lord, so might also the Priests of the New. And though the person may be contemptible, yet it is the voice of God which you hear from him, and whoever be the proclaimer, *where the word of a King is, there is power*, Eccles. viii. 4. who dare disobey when the King of Heaven commands? He that knows the hearts of all, and commands all men every where to repent, not only in the places now read, but in *sundry* other *places* [b] even throughout the whole Scripture: And miserable will their case be, who refuse so many, so plain, and so earnest calls from such a God: We Ministers are exhorted as well as you, and we intend to joyn with you, and if we request you to joyn with us, it is in obedience to the Commission we have from the King of Heaven, and he that *refuseth*, *refuseth not Man*, *but God*, and that Word of God which now moves you so frequently to repent, shall be produced against you to condemn you, if you obey it not.

[b] Isai. i. 16, 17. *c.* lv. 7. Lament. iii. 40, 41. Acts ii. 38. *c.* xvii. 30.

§. V.

§. 5. **To acknowledge and confess our manifold sins and wickedness**] We need not here be curious in the difference between these words, though [*to acknowledge*] seems to signifie the granting something laid to our charge; as *David* upon *Nathan*'s first accusation said *I have sinned*, 2 *Sam.* xii. 13. and [*to confess*] may import a voluntary act when no man accuseth us, which indeed is the more acceptable and ingenuous; but it were well if we would but acknowledge our offences; for God in his Word, by his Ministers, and by our own consciences doth indict us as guilty, and he that soonest owns the truth thereof, shall most easily find mercy. But it may perhaps be more material to take notice of the Epithet joyned to our sins, [*manifold*] which is borrowed from *Amos* v. *v.* 12. and may denote the variety of our transgressions, like *Joseph*'s Coat of many colors; for we are clothed with the redness of Anger, the paleness of Malice, the yellow of Covetousness, the blackness of Despair, or the green of Presumption; in these changeable garments are our Souls attired, when we put off the white garments of our Innocence, or else (as the learned Translator of the Liturgy) Πολλαπλασίας, *multiplicia*, those iniquities which are so cunningly twisted and weaved together, by that accursed policy which Satan teacheth us, to begin with many small threds of lesser sins, and by uniting these and twining them together, to proceed till we *draw iniquity with cords of vanity*, and at last *Sin as it were with a Cart-rope* [c]. Perhaps we imagin it a piece of commendable craft [d], to be able thus to contrive our wickedness: But alas, if Gods mercy do not unravel it, it will at last be strong enough to draw us into

[c] Isai. v. *v.* 18. *Peccatum trahit peccatum.* Dict. R.R.

[d] Job v. *v.* 13. Heb. פתיל *filum retortum*, unde signif. *multis nexibus implicitum consilium.* LXX. πολυπλόκων vertit ibid.

into eternal flames. But as we have used much study and pains to twist our sins together, that one may strengthen the other, so we are now warned by an humble and hearty confession to untwine and separate them again, that so we may not be bound in the bands of death.

§. VI. **And that we should not dissemble nor cloak them, before the face of Almighty God our heavenly Father,]** It is the language of Satans School, that we may cover one sin by committing another, but the Scripture pronounceth a woe against this [e] and sheweth the folly and danger of it, because it doubles the guilt [f], and hinders the pardon [g]: Wherefore Gods Word teacheth us, that we must neither dissemble our sins by excuses, as *Saul* [h] and *Ananias* [i]; nor cloak them with a flat denial, as *Gehazi* [k], lest we be judged as they were. It is the manner of hypocrites and evil men (1.) to extenuate them with dissembling Apologies and fair Pretences, *viz.* It was the first time; I was surprised; the effects of it were not very evil, others have done worse, *&c.* Whereas the good man aggravates his sins with all those circumstances that make them heinous, and S *Paul* calls himself *the chief of sinners.* (2.) To deny they have sinned, and reckon themselves among the rightcous, as the Pharisee did [l], while *Ezra* [m] and *Daniel* put themselves in amongst sinners; which is much the safer way: for he that feigns himself better than he is, or denies himself to be sick before the

[e] 1 John i. 8, 9. Isai. xxx. 1.

[f] *Negatio iniquitatis duplex iniquitas.*

[g] Sect. 1. §. 5.

[h] 1 Sam. xv. 15.

[i] Acts v. v. 2. 8.

[k] 2 Kings v. v. 25.

[l] Luke xviii. 11.

[m] Ezra ix. 6. *Loquitur de vulgo* κατ' ἐξοχὴν, *ne nimium arroganter se cæteris eximere videatur.* Grotius in loc.

Physician,

Physician, keeps his Disease, and loses an opportunity to regain his perfect Health: But remember thou art in Gods House, nay just *before his face*, and dost thou think with a lie or an excuse to deceive him? No, no, this is too thin a veil and too short a cover for thy numerous transgressions, and will avail no more, than for a Thief to deny he stole that which is found about him before the Bench. If thou couldst deny so impudently, or dissemble so cunningly, as to deceive all the world, yet do not hope to impose upon him that hath a heavenly all-seeing eye to discern thee, and he would shew the kindness of a Father in thy pardon, if thou didst shew the ingenuity of a Son in confessing: Wherefore do not deceive thy self, nor slight this warning, for if you do, be sure one time or other your sin will find you out. *Numb.* xxxii. 23.

§.VII. **But confess them with an humble, lowly, penitent and obedient heart,**] The Word of God is not only a Monitor to remember us of our Duty, but a Guide to direct us in the performance of it; it interposeth its Authority to command us to repent, and then affordeth its Directions to shew how we may repent; and they that would know how they must be affected when they confess, so that they may be sure to find pardon, cannot learn in fewer and more significant expressions, than the Church hath here collected out of Holy Scripture; *viz.* (1.) *An humble and lowly Heart*, *viz.* when we behold our vileness by Sin, till we have a mean opinion of our selves, and can be content that God or Men should disesteem us, since we have deserved it; such a heart the Prodigal had, when he thought a Servants place too good for him, *Luke* xv. 19. such the Publican, *Chap.* xviii. 13. when he durst neither look up, nor come near; and he that wants it, and thinks well of himself after his sin,

sin, cannot confess heartily, nor desire pardon devoutly, nor forsake that which he thinks hath don him no harm. Wherefore let us abour to have this right knowledge of our selves and of our sins, and that we may be ashamed of both, let us consider we have shewed much folly and rashness, disingenuity and ingratitude, obstinacy and perverseness by breaking the holy Laws of so great a God, and so gracious a Father, for so small a price; and that we are thereby so miserable, that we shall for ever be disgraced if we repent not. Sin is a more just cause of shame, than any thing in the world; for it shews a man to be a base and abominable person, nay it makes him degenerate into a beast [n]; which if we seriously think upon, it will beget in us a disesteem of our selves and a true opinion of our own unworthiness, which is an excellent disposition for the begging or receiving of pardon. (2.) *A penitent Heart, viz.* a sad and sorrowful spirit, which is most becoming one that sees his actions to have been base, vain and dangerous, and therefore must ever accompany us in confession of our sins: Now if we are of ingenuous tempers the Gospel will produce this, for it discovers the wounds of Jesus which we have made, the long-suffering we have abused, the grace we have rejected, and the comforts and benefits we have lost and forfeited. But if we are more obdurate, the Law must effect it, the sight of Gods justice, the consideration of the curse we have deserved, and the danger we are in of endless torments for poor perishing pleasures; these things being duly weighed, will help us to draw water [o] before the Lord (as the Israelites did) from the pits of our hearts, and pour them

[n] Psal. lxxiii. 22. Οἱ μὲν ἀποκλίναντες λύκοις ὅμοιοι γιγνόμεθα, ἄπιστοι καὶ ὀλίβυλοι καὶ βλακικοί. Arrian. in Epict. lib. 1. cap. 3.

[o] 1 Sam. vii. 6. *ubi* Ch. Par. *Hauserunt aquas è puteo cordis sui & abunde lacrymati sunt coram domino respiscentes.*

them out by the channels of our eyes: and this sorrow for what is past will both make our Confession acceptable, and help us to the third requisite, (3.) *An obedient Heart*, that is, a taking up such a dislike against sin, as to resolve stedfastly, if we can get those pardoned we have committed, that we will never more do that which hath caused so much shame and sorrow to us: And till we have brought our hearts to this, all our Confession and Sorrow are not Repentance, but only a purpose to repent or a shadow of true penitence [p]: Nor will all the rest prevail, either to a removal of the guilt or dominion of sin. Therefore let us learn how to confess; Humility will make our Confession sincere, Sorrow will make it earnest, and holy Purposes will make it prevalent.

[p] Δόκησις τίνων μετανοίας τὸ πολλάκις αὐτεῖδς ζυγγνώμιν ἐφ' οἷς πλημμελῆμεν πολλάκις. Clem. Alex. Strom. 2.

§. VIII. **To the end that we may obtain forgiveness of the same by his infinite goodness and mercy.**] There is nothing more pleasant to us than the contemplation of Gods infinite goodness and mercy; but we are therein apt to forget his Justice, and to think the one will exclude the other. We measure God by our selves, in whose narrow hearts these two dispositions are not at once contained; and hence when we hear of infinite mercy, we are apt to presume of pardon upon any terms: But the Church from Gods Word assures you, that a sinner cannot be forgiven, no, not by this *infinite mercy*, unless he bring an *humble*, *penitent* and *obedient heart*; and that you are to esteem it *infinite goodness*, that you may be forgiven upon these terms: For you must know that Justice (without a Mediator) doth not admit a sinner to second thoughts, nor accept of any repentance at all, and

and therefore it is an high act of Grace, that so holy a God, so justly offended and highly provoked, will be reconciled upon any terms; and we must endeavour to get our hearts thus disposed; for if we be not so prepared, Mercy it self will reject us. Some may here perhaps scruple at the Expression [*to the end*] and question whether in our Confession we ought not rather to aim at Gods glory, than our own forgiveness. Such must know they quarrel with the language of Holy Writ, *Acts* ii. 38. *c.* iii. 19. where men are exhorted to repent *that they may be forgiven*; and further they do not understand what Gods glory is, if they separate it from his doing good to his Creatures, and representing his Excellencies to them: Wherefore to aim at Gods glory and our own forgiveness is all one; for by confessing we own his power to forgive, we shew our trust in his goodness, and hope in his mercy, and desire that the Almighty by accepting and doing us good, may demonstrate himself to be, what we believe him to be, *viz.* a God gracious and merciful, *&c.* that we and all the world may praise him for it, and set out his glory for evermore.

§. IX. **And although we ought at all times humbly to acknowledge our sins before God,**] This concession of the Churches declares that the Publick Prayer ought not to excuse any from Private Devotions. These we account the principal, but the other we recommend as very useful and necessary; so that we neither encourage the lazy who neglect the Private, nor allow the precise who undervalue the Publick; one ought to be done, so as not to leave the other undone. We find our Saviour and his Apostles (after the manner of the devout Jews) were wont to go to the Temple and Synagogues at the hours of Prayer, and yet both he and they did seek retirements for more private Devotions.

And the Scripture teacheth us to pray *at all times, in all places, and with all sorts of Prayer* [q], that none might be excused from either, nor can the one be alledged to exclude the other, for they are mutual helps to one another He that hath been most careful in private Confession, will be the fittest for, and most advantaged by the publick; yet he that is so prepared, must not think the coming to Gods House superfluous, because we cannot do this too often nor too openly, since many of our sins are manifest and require a publick declaration, and by this open Confession we shall be freer from the suspicion of Hypocrisie in our Closet. We must remember we stand in need of Gods help every moment, and therefore we have reason to beg it often, and we can never beg it in humility unless we confess those sins that make us unworthy of it: And since we sin daily, a daily Confession is highly requisite, and that not only in these general terms which we use with our Brethren, but in the particular and secret remembrances of those offences which no eyes but Gods ever saw: Nor will they be sufficiently bewailed where the Soul doth not so particularly search out its private evils, the hainousness, occasions and remedies of them; which cannot be performed without a true repentance, and if we have repented before, yet here we must repeat it because of the present occasion.

[q] Eph. vi. 18. 1 Tim. ii. 8. Psal. cxi. 1.

§. X. Yet ought we most chiefly so to do when we assemble and meet together, to render thanks for, &c.] These four Duties are so many arguments to prove Confession especially necessary in the solemn Assembly, because they are all then and there to be performed, and yet without penitence none of them will please God; and we learn here (by the way) the several parts of

of Publick Worship, which is not much varied from the Worship of the Jews, who served God in the Temple by Prayers, Hymns, and hearing the Law, only their sacrifices are now turned into the offering of Praise, which their own Rabbins had taught should endure for ever [r]. The Heathens came to the same ends also, only their Temples were not the places where they learned wisdom as ours are, but they came thither to glorifie God for his excellencies, to praise him for his gifts, and to call for his help [s]; but this Account of our Publick Worship exactly agrees with that which St. *Augustin* gives of the Christian Assemblies in his time; for there the Law of God was taught, his Miracles commemorated, his Bounty praised, and his Blessings were prayed for [t]. And who can do any of these well that hath not confessed his offences and repented of them; but this will be more plain by beholding the particulars, (1.) We are to *give God thanks* for his benefits, but unless we see our sins we may think we need not a Saviour, or are not much the better for spiritual mercies, and that we deserve those that are temporal: How can he praise God for his Son, who will not come to him? for his Grace, that will not use it? or for the hopes of Glory, that never seeks after it? (2.) We should *glorifie* his name by publishing his Excellency in Hymns and Anthems of Jubilation [u]. But how can the impenitent sinner commend that Power which he fears not, or that

[r] *Omnes oblationes cessabunt in sæculo futuro, sed oblatio gratiarum nunquam cessabit.* Kimchi in Psal. civ.

[s] Τεῶν ἕνεκα δυτίον θεοῖς, ἢ διὰ πιμὴ, ἢ διὰ χάειν, ἢ διὰ χρείαν τῆς ἀγαθῶν. Porph. περὶ ἀποχ. lib.2.

[t] *Veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur.* Aug. Civ. Dei, lib.2. cap.28.

[u] *St.* Paul Eph.v. *distinguisheth* ὑμνοῦντες *from* ἐξομολογούμενοι.

Holineſs which he loves not, or that Mercy that he ſeeks not after, or that Love which he hath no experience of; the praiſes of ſuch are next to mocking the Almighty, becauſe their hearts cannot go along with their mouths in the glory they ſeem to aſcribe to him. (3.) We come to *hear his moſt holy Word*: But if our hearts be not prepared by true Penitence we ſhall be neither wiſer nor better; for ſin unrepented of ſtops the ears of a man, hardens his heart, and fills his mind with preſumption and ſecurity; it baniſheth the Holy Spirit by filthineſs and vain thoughts, and puts men rather upon hating and deſpiſing the good Word of God, than embracing it and ſubmitting to it. What part of Scripture can profit ſuch? Its Exhortations they heed not, its Comforts they need not, its Threatnings they fear not, its Promiſes they value not; they hate its Inſtructions, and deſpiſe its Reproofs: So that the Meſſenger of God may ſay in his Maſters Language, *Hoſ.* vi. 4. *What ſhall I do unto thee?* (4.) We come to pray for what is needful for our bodies and ſouls. But what Prince will accept a Petition from the hands of a Rebel that diſowns not his Treaſon? much leſs will the King of Heaven receive his requeſt whoſe very Prayer is abominable, *Prov.* xv. 8. If ſuch a man asks for his body, he asks that which he intends to ſpend on his luſts, and ſo ſeems to deſire God to become the Providore[x] for them who will not miniſter fuel to this Flame, unleſs he intend to conſume you. If he lengthen your Life, continue your Health, or increaſe your Wealth, you will turn the edge of theſe againſt God who beſtowed them on you, and grow more confident to deſpiſe him to your own ruin; ſo that if he have any mercy for you, he will not hear you. But as to begging

x Rom. xiii. *ult.* προνοίαν ποιεῖν. Græc.

begging any thing for the Soul, it may be questioned whether he that lives in sin believes he hath such a Jewel, when he prizes it no higher than a lust, and exposeth it daily on the dunghil of Sin: But if he do believe it, he is so careless of it, that he will either ask nothing for it, or however nothing heartily, because he apprehends not his danger, nor sees his wants, nor cares he whether they be supplied or no, and what good will the repetition of the words of Prayer do to such a person? In fine it is most evident, that though Repentance be at all times necessary, yet it is then indispensably so, when we go about these holy Duties, or we shall not only lose the benefit of them, but meet a Curse instead of a Blessing, and therefore as you love your Souls, and hope to please God in these Duties, despise not this necessary Exhortation.

§. XI. **We therefore I pray and beseech you, as many as are here present,**] The Priest saluted you courteously at first, and now again most lovingly intreats you, knowing that men must be courted to their own good: And herein S. *Paul* leads the way [y] who teacheth us to *pray and beseech you in Christs stead* [z]. O despise not the lowliness of the address, but admire the condescension of him that makes it; who can destroy, and yet intreats as if himself and not you were to receive the favour. It is he that speaks by the Minister, to whom you are about to pray in the Collects, and to beseech in the Litany, and remember that he first prays and beseecheth you to repent; so that if you desire your Prayers should reach Heaven, let these Requests sent by Gods Messengers move you all to repentance, for you all intend to pray. Men are very apt to shew their folly

y 1 Cor. iv. 18. 2 Cor. ii. 8.
z 2 Cor. v. v. 20.

2 *Cor.* x. 12. *Luke* xviii. 11. in comparing themselves with one another, and many think they have not so much need as others to make this Confession; but it is the Law of God, and not others practice, that must be our rule, because we are all sinners; What glory was it to *Tamar* to be more righteous than *Judah* [a], or to the Jews to be holier than the *Chaldeans* [b], when both were wicked? We shall never rightly judge of our ways, if we measure them by a crooked stick. But suppose we be better than others, that doth not make Confession needless. Though no man could charge us, no nor our own Consciences, yet is it not safe to plead not guilty, 1 *Cor.* iv 4. *Job* ix. 15. before a God who examins so narrowly, sees so exactly and remembers so perfectly that the best had need to crave for mercy. This Confession is so general, that it is universally true of all, and so particularly applicable to every mans case, that we invite all to it; the Pharisee must not think himself too good, nor the Publican doubt himself too bad to make it. The Church doth not allow of these dangerous persuasions which have puffed some up with Arrogance and Presumption, as if their sins were already absolutely forgiven; for if so, what need they be obliged to a daily Repentance, or to ask for what they have already: But alas, they are pardoned only in their own opinion, and when such false imaginations make men proud, that Pride is enough to reverse the grant, if God had once consented to absolve them. On the other side, we do advise the greatest sinners to repent, rejecting those discouraging doctrins of mens eternal Reprobation, which some think not reversible by any endeavours; for we do not know of any living man,

a Gen. xxxviii. 26.
b Habak. i. 13. *Id est, minus improbi; illis quidem justiores, revera nequissimi.* Drus.

man, that may not be pardoned [c]; wherefore we pray and beseech the most dejected persons not to be discouraged, because they have staid so long, but to hasten because they have no more time left; for he only is in danger of being for ever cast off, who hearing these summons doth not obey them: Let no man then go about to excuse himself, for it is the duty of every man present in Gods House.

[c] *In iste adhuc mundo manenti pœnitentia nulla sera est, patet ad indulgentiam Dei aditus.* Cypr. ad Demetr.

§. XII. **To accompany me**] The Jews were never allowed under the Law to enter into the Temple, but the Priest alone went in every day [d] into the outer part of it to burn Incense; but to the Mercy-Seat or most Holy Place none might come but the High-Priest once a year, but the people always remained in the outward Court, and prayed there; for which purpose were those Stone-Tables there made, which the Talmud speaks of [e]. The King indeed was admitted into the inner Court where the Priests did [f] sacrifice, but when a Prince would have entred into the Temple, *Azariah* is commended for resisting him; because the Priests alone were to come so near [g]. But now we have more freedom, for every Christian is one of Gods Household [h], and though the Order of Priesthood is not taken away, yet the privilege of the people is enlarged; so that *Philo*'s brag is always true of us [i], every man is now a Priest to offer up his own

[d] Exod. xxx. 7. Luke i. 10. Heb. ix. 6, 7.

[e] Tract. שקלים cap. 6.

[f] 2 Kings xi. 11. 1 Kin. viii. 22. 1 Chron. vi. 10.

[g] Levit. x. 3. *Sanctificabor in propinquis meis.* Montani vers. *Periphrasis Sacerdotum.* Piscat. in locum.

[h] Ephes. ii. 19.

[i] Σύμπας τὸ ἔθνος ἱερέων. Philo. 1 Pet. ii. 6.

Prayers

Prayers and Praises, and that not without; for we are led in by the hand to the very Throne of Grace [m] by Christ, or the Priest, who is his representative, and have liberty to speak [n] freely for our selves before the King of Heaven and Earth: which we ought to esteem as an high act of favour, and most thankfully to embrace it; since we are now no longer to stand without and send in our Petition by the hands of a Servant, but are admitted, nay requested to come in our selves, in the *company* of Gods Messenger, who hath the same errant for himself, and therefore is likely to be the more concerned, and importunate: The Minister is that Embassador whom God sent to bring you out of your evil ways, *Acts* xxvi. 18. 2 *Cor.* v. 18, 19. and O how acceptable will it be to God to see him return with you in his hand, and how comfortable to his Minister, when he can say, *Behold me, and the Children thou hast given me.* Wherefore let him not go alone, but be you always present, and join in the Confession; for otherwise if he go without you, he cannot but complain of you *, and must sigh when his Lord enquires for you, which will be more your loss than his; he hath done his Duty in inviting, and though he lose the Comfort of your company, yet you lose the Benefit of his, and the Pardon annexed; because you neglect so pretious an opportunity, and you seem to send a daily denial by the hands of Gods special Messenger, when you do not accompany him.

[m] Ephes. ii. 18. Gr. προσαγωγὴν.

[n] Heb. iv. 16. μετὰ παρρησίας. *See* Acts xxvi. 1.

* Isai. liii. 1. Heb. xiii. 17. — καὶ μὴ στενάζοντες.

§. XIII. With a pure heart and humble voice, to the throne of the heavenly Grace, saying after me.] The various Rites of washings and cleansings, which all

all Nations used before they approached to their Temples, were only to mind them of purity of heart, which the Heathens knew to be necessary for all that drew near to God [o]; wherefore in their Sacrifices the unclean were commanded out by the voice of a Crier [p]. Much more ought Christians to come with a *pure Heart*, which inward Purity we account the principal requisite of the Prayer; but withal we require that the Tongue shall be used as the Interpreter of the desires of the Soul; and therefore it is added that we must pray with an *humble Voice*. This was *Pythagoras* Precept of old [q] to pray with an audible voice, and though the Jewish Doctors allow private Prayers when the lips only move [r], yet in Publick Worship, God himself commanded open and vocal Confessions, and particularly when the sin-offering was presented, the party was to lay his hand on the head of it, and say, Lord, I am guilty of death, I have deserved to be stoned for such a sin, to be strangled for such and such transgression, to be burnt for these and these crimes [s]. And to come nearer, we find Publick Confession in the Christian Church [t], and Injunctions for every man to speak up in his acknowledgments, that so our Repentance may be as visible as our Sins, and that God may be glorified [u] by an open and humble Request, which even a man would expect from his inferior that had offended him.

[o] Δεινὸν εἶη εἰ θεὸς τοὺς δίκας καὶ τὰς θυσίας ἀποβλέπειν ἠμᾶς οἱ θεοί, ἀνὰ μὲν θεὸς πλὴν ψυχὴν, ἄν τις ὅσιος καὶ δίκαιος ὢν τυγχάνῃ. Plato in Alcib.

[p] Ἐκὰς ὄχλε βέβηλε. 2 Tim. ii.22.

[q] Μετὰ φωνῆς εὐχεσθαι. Pythag. dictum.

[r] 1 Sam. i.13. & Grotius in loc.

[s] *See* Munster *on* Num. v. *v.*7.

[t] Acts xix. 18. *Ordinatur ut suis quisq; verbis resipiscentiam profiteretur.* Basil. Ep. 3.

[u] *Homo es & vis rogari & putas Deum tibi non roganti ignoscere.* Ambros. de pœn. l.2.

In

In other Prayers it will suffice to seal them with *Amen*, and set our name at the bottom; but this must be all in our own words, and under our own hand, to justifie God, to take shame to our selves, and to encourage our Brethren. The Scripture requires in some cases we should confess our sins to men; but what can we think of those that will not confess them to God, no not in these general terms which may be said by the best of men too truly: Surely these men are either Pharisaical, and suppose they have no sins worth confessing; or Hypocritical, and would not be taken for sinners; or they are carnal and sensless, neither feeling their load, nor fearing their danger. When the Prince comes by a Prison, all the Prisoners fall on their knees, and every man begs a pardon; but if one or two stand mute or stand off, we should judge that they were confident of their innocence, or obstinate in their wickedness, and fearless of the punishment. Such a censure may too justly be passed upon those who either come not to the Confession, or do not speak the words of it in that humble but audible voice which the Church requires and God expects; for he will lose his glory in pardoning thee, if thou hast not first publickly made thy Recantation, and confessed thy guilt with thy own mouth.

The Paraphrase of the Exhortation.

Dearly Beloved] This courteous Admonition proceeds from my true affection to your Souls, which you must not despise, because I am one of your [**Brethren**,] for I speak not from my self, but from the mouth of God; it is he who in [**the Scripture moveth us in sundry places**] (as well as in those I have now read) seriously to consider our thoughts, words and works, and then [**to acknowledge and confess**] how

how many ways, how frequently, and how sadly we have disobeyed his will and broken his laws, by [our manifold sins and wickedness] which we have so cunningly and closely twisted together. But the Word of God commands us to discover them, [and that we should not dissemble] the heinousness of our transgressions by plausible excuses or feigned pretences [nor cloak them] by impudent denials when we are justly charged with them; for it is the manner of Hypocrites so to do, and is also dangerous thus to excuse or deny our sins [before the face of Almighty God] who knows our guilt, and will be provoked to destroy us for this Hypocrisie and Presumption, though he be [our heavenly Father] and would forgive us, if we confessed them like ingenuous Children: O let us not therefore any longer excuse or hide our sins [but confess them] as he commandeth us, and in such manner as he directs us, first, [with an humble, lowly] heart being duly affected with a sense of our vileness, for our frequent and heinous provocations of so gracious a God, and this we must acknowledge, Secondly, with a [penitent] heart, full of unfeigned sorrow, for the comforts that we have either lost or forfeited, and for the vengeance and miseries which we have deserved. And when we perceive that our sins were the cause of all this, that may help us to confess them: Thirdly, with a holy [and obedient heart] resolving if we be now admitted to Gods favour, that we will henceforth forsake them and carefully observe all his blessed Will: And truly these dispositions are necessary in the confessing of our offences [to the end that we may obtain] that which we seek for, even the [forgiveness of the same] because no pardon can be had otherwise, though God should deal with us never so favourably [of his infinite goodness and mercy] for he

he cannot forgive us on any terms but such as are consistent with his truth and holiness. [And although we] who are born in sin, and do every day more or less commit iniquity, in reason [ought at all times] every day even in our private closets [humbly to acknowledge] and secretly to bewail [our sins before God] who sees the Commission and hears the Confession of them in the most secret place, [yet ought we] not to think when we have done this in private, that it excuseth us from confessing in Gods House; for it is our Duty [most chiefly so to do when we assemble and meet together] there; for then we have many Duties of great concernment to perform, none of which can be done so as we shall be profited by them, or God pleased with them, unless we first do truly repent. As first we come hither [to render thanks for the great benefits we have received at his hands] as life and health, food and raiment, peace and plenty, and especially for our redemption, instruction, sanctification, and hopes of glory; but the impenitent abuse the mercies of this life, and despise those that would bring them to a better life, and therefore cannot sincerely give thanks for either. Secondly, we come [to set forth his most worthy praise,] but without repentance all the glorious titles given unto God are nothing but complement or flattery; and such men do not believe what they speak of God; for if they did, his power would terrifie them, his goodness shame them, his grace would invite them, and his mercy encourage them to turn to him; and if our Praises work not this, they are in vain. Thirdly, we come [to hear his most holy Word,] which calls upon us in the first place to repent, and if we begin not there, it is likely we shall be deaf to its Exhortations, slight its Reproofs, refuse its Commands, despise its Threatnings, and

and disbelieve or disregard its Promises, and so all will be lost upon us. Fourthly, we come to this House of Prayer [to ask those things which are requisite and necessary] either towards our being or well-being, even all that is requisite [as well for the body as the soul:] but if we do not first repent, we know God heareth not sinners, nor will he give them temporal mercies to confirm them in their sin, nor spiritual to trample under their feet: [Wherefore] since we are come into the house of God to worship and serve him, and all we can do will be esteemed but a mocking of God without repentance. I the Ambassador of that God to whom you intend to pray, even [I pray and beseech you] in his name [as many as are here present] high and low, rich and poor, yong and old, whether you are the best of the Congregation, or the worst of sinners [to accompany me] in making this Confession to our great Lord who commanded me to bring you with me, and will most mercifully accept, and lovingly embrace us all. O then come along with me, and confess your sins [with a pure heart] void of all hypocrisie [and] also with an [humble voice] expressing the sorrow of your minds, and accusing your selves in your own words, since you have deserved shame; and fear not that your own testimony shall condemn you, for you are going not to a human tribunal, but [to the throne of the heavenly Grace] where he sits who did invite you, and doth wait for you, and will forgive you, do not fear it; neither trouble your selves how to bespeak him who is in heaven, for if you be willing to go with me, I will be your mouth; only you must consent to, and seal every Sentence by [saying after me] this most hearty Confession following.

SECT.

SECTION III.

Of the daily Confession.

The Analysis or Division of the Confession.

THIS pious Confession is so methodically composed, that it naturally falls into these four parts, 1. The Introduction. 2. The Confession properly so called. 3. A Deprecation of Evil. 4. A Petition for good.

- I. The Introduction in which is shewed
  - 1. To whom it is made } to our
  - 2. By whom it is made, by us
  - } Almighty & most merciful Father, we
- II. The Confession it self,
  - 1. In general,
    - that we have sinned,
    - how we have sinned,
    - } have erred & strayed from thy ways like lost sheep;
  - 2. In particular,
    - 1. Of the Cause, improving our Original sin
      - } we have followed too much the devices and desires of our own hearts;
    - 2. Of the Effect, doing Actual sin.
      - in general Disobedience,
        - } we have offended against thy holy Laws;
      - in sins of Omission,
        - } we have left undone those things which we ought to have done;
      - in sins of Commission,
        - } and we have done those things which we ought not to have done;
  - 3. In a conclusion from both,
    - } and there is no health in us;

III. The

III. The Deprecation of the Evil,

- 1. What we would be delivered from, and
  - 1. From the guilt of sin, — But thou, O Lord, have mercy upon us
  - with the reason, because we are — miserable offenders:
  - 2. From the punishment of it, — Spare thou them, O God,
  - with the reason, because we are of those — that confess their faults:
  - 3. From the power of it, — Restore thou
  - with the reason, because we are of — them that are penitent;
- 2. The reasons annexed to every one
- 3. An Argument to enforce the Deprecation,
  - 1. From the Promises in general, — according to thy promises
  - 2. The manner of giving them, — declared
  - 3. The persons to whom they are given, — unto mankind
  - 4. The person by whom they are given, — in Christ Jesu our Lord.

IV. The Petition for Good,

- 1. Of whom we desire it, — And grant, O most merciful Father,
- 2. Through whom we desire it, — for his sake
- 3. What we desire,
  - 1. To live hereafter in Piety to God, — that we may hereafter live a godly
  - 2. Charity with others, — righteous
  - 3. Temperance toward our selves, — and a sober life,
- 4. Why we desire it, or to what end, — to the glory of thy holy name. Amen.

A Practical Discourse on the General Confession.

§. I. ALmighty and most merciful Father,] The Church hath been curious and exact to select such titles for God in the beginning of every Prayer, as are most proper to the petitions to which they are prefixt, and most likely to produce suitable affections in him that useth them; which as it is every where apparent to a considering person, so it may appear particularly in the fitness of these two Compellations to the subsequent Confession. The first is [*Almighty*] being an acknowledgment of the greatness of him whom we have offended [a]: And it denotes his being all-sufficient in himself for his own happiness (as the Philosopher defined him) as also his being able to supply all our wants: And further it notifies his absolute dominion over all the world, and his infinite power to do whatsoever he pleaseth. So that the consideration of this Attribute shews us that we have sinned against a God whom we cannot hurt by our sins; we may indeed harm our selves by them, both by stopping the current of those blessings which sustain and refresh us, and by provoking him to let loose his anger to destroy us: And if the shutting his hand of Bounty would make us perish for want, sure then the weight of his arm of Power will crush us to pieces; which we must meditate on so long till our hearts are pierced with a religious fear and holy dread of the anger of this Almighty God; only this fear must not drive us from him, but draw us more speedily

[a] Gen. xvii. 1. Heb. אל־שדי LXX. αὐταρκὴς, & Job xxii. 15. παντοκράτωρ. Aqu. ἱκανὸς καὶ ἄλκιμος. Theo. ἱκανὸν καὶ δυνατὸν, h.e. αὐταρκὴς καὶ εὐδαιμονίας. Speusippus. *Ipsa suis contenta opibus, nil indiga nostri.* Lucretius.

dily to him, and be as the needle which enters not to stay, but to make way for the thred of a uniting love; for the heart will be the faster bound to (2. [*the most merciful Father,*] when it is first made sensible it hath offended a dreadful Almighty God. He yet retains the bowels as well as the name of a Father, and is the most merciful of all Fathers. For what natural Parent would not have cast out and disinherited his once dearest Child for the one half of what we have done against our heavenly Father? yet upon our true remembrance he stands ready to embrace us with as much Love as if we had never done amiss. If Fear will move our hearts, here is represented his terrible Power; if Love will work upon us, here is discovered his unspeakable Goodness; and what heart can resist both? His Almightiness is first, but if the terror thereof seal up thy lips, let the hope of his fatherly pity and compassion open them again. Learn Humility and true Contrition from the first, and Faith and Hope from the latter, which are excellent mixtures in a penitent heart, and the best dispositions in the world for a hearty and prevailing Confession.

[b] *Si nullus est timor, non est quæ charitas intret, sicut setam introducere filum videmus, sed nisi extensa non succedit linum; sic timor occupat mentem prior, verum non ibi manet, quia ideo intravit ut introduceret charitatem.* Augustin. in 1 Ep. Johan. 40.

§. II. **We have erred and strayed from thy ways,**] Gods Laws are frequently in holy Scripture compared to a way that leads to everlasting life, and thither we are going, while we are walking in them. But our sins and iniquities are errings and strayings out of this path. In our lesser, sudden and unobserved sins we [*err*] and step aside: Vain thoughts, rash and idle words, light and foolish carriages make our way crooked [c]. And these

[c] Heb. עקש fig. *peccatum & curvum.* Eccl. vii. 13. Psal. xxxviii. 16. Job xxxiii. 27. Matth. xvii. 17. ῥητὰ διεστραμμένη.

these happen so frequently that at best we go on but in contorted spiral lines, which is far from the streightness and evenness of our Rule; when these are done out of ignorance they are called errors; and though we think them small in their kind, yet they are formidable in their numbers, and next to infinite: But besides these lesser wandrings, we stray further and stay longer, we fall into greater transgressions and evil habits, these are open forsaking of Gods ways, and a plain passing over those bounds which God hath set to us as *Solomon* did to *Shimei* [d], and by so doing we forfeit our lives (as he did his) if the divine mercy did not spare us. And thus Malice and Envy, Lust and Drunkenness, Pride and Cruelty, Covetousness and Oppression (especially when by frequent repetitions they are become customary) may be called straying from his ways. 'Tis very like, many in favour to their own cause will count their errors no sins, and call their strayings Errors and Infirmities: But the least are committed so often, that they are not to be despised; and the greater are so heinous they cannot be hid; and we should consider, that be the sin what it will, if we repent not, we still wander further, and so an error ends in going astray: To have stepped aside may seem excusable by humane frailty, he must be more than man that doth not so sometimes; but he that sees his error and goes on, is worse than a beast, and wholly inexcusable [e]. We have all erred by less and strayed by greater sins, but if we hasten our repentance, our strayings shall be forgiven and esteemed as errors, otherwise the lesser evils if we cherish them and neglect repen-

[d] 1 Kings ii. 36. ubi עבר sig. *transire limites*, ut & Jos. iv. 1. at Deut. xvii. 2. &c. sig. *peccare*.

[e] *Humanum est errare: Belluinum verò perseverare in errore.* Cicero.

repentance, will increase, and become the utter deserting of Gods ways.

§. III. Like lost sheep.] The Church chuseth to express our departure from God, in the language of the Holy Ghost: for God and his Son Jesus are compared to the shepherds, and we to the sheep of their pasture [f]; by our sins we become lost sheep [g], as *David* [h] and those in *Isaiah* confess themselves to be. But Jesus comes to seek and save us, *Matth.* xv. 24. *Luke* xv. 4. Alas how frequently do we forsake the safe fold, the pure streams and the green pasture which God hath provided for us, and wander into a dry and barren Wilderness, where we want all true comforts, and are exposed to a thousand evils. And then these errings and strayings of ours are fitly resembled by a lost sheep, as appears in three particulars: (1.) No creature is more apt to stray than the Sheep, which is so heedless that it would never keep right, were it not continually under the Shepherds eye: So while we greedily feed on worldly contents, we daily go forward, not observing whether we are right or wrong, so that we easily fall into offences, and seldom keep long in Gods ways. Again (2.) nothing is more open to dangers when it doth stray than this shiftless creature, which hath many enemies and no defence against them; the Dog is too swift, the Wolf too strong, and the Fox too cunning for it, so that it becomes a prey to all: Even so poor silly man, when he hath left his good Shepherd, is intangled in the thorns of worldly cares, ensnared by Satan, oppressed by wicked men, and pursued by his own conscience, and hath neither policy nor strength enough to contend with, nor swiftness sufficient to fly from these his enemies. Last-

f Psal. xxiii. 1. & c. 3, 4. John x. 1, 2, &c.
g Isai. liii. 6.
h Psal. cxix. 176.

ly, the straying sheep is most unlikely of it self ever to return; for supposing it should miss the ravenous enemies, it is so stupid and inobservant that it would stray for ever, unless the shepherd find it and restore it. And just thus (God knows) it is with us, who wander up and down, forgetting whence we are fallen, and ignorant how to return again, changing the kinds of our sins sometimes, but never likely to find the right path, till the good Shepherd of our Souls (who comes *to seek that which was lost*) cause us to hear his voice behind us, *Isai.* xxx.21. *John* x.4. and we turn and follow him. Thus by this one significant Metaphor, we own God for our true Shepherd, and our selves to be his sheep; poor helpless creatures, apt to stray, and in our wandrings likely to perish by many enemies and great dangers, unlikely and unable ever to return, unless he please to forgive our sin, forget our folly, pity our misery, and come to seek and save us. We feel our selves near lost already, for we have not minded our Shepherds voice, nor heeded his steps who (as the custom of the Eastern Shepherds was) *John* x.4. *Psal.*lxxvii.20. did himself walk before us, we have not followed him in the right way, but either run on after one anothers bad example, or sometimes chosen the treacherous directions of the Wolf and Fox, before those of our dear Shepherd, to whom therefore we now cry to rescue and restore us.

§ IV. **We have followed too much the devices and desires of our own hearts,**] Confession ought to be a giving glory to God, *Josh.*vii.19. *Jer.*xiii.6. and therefore we must beware ours prove not a dishonouring of him, by charging God himself tacitely with our sins. Our treacherous hearts love the sin too well, yet they would fain lay the blame and shame upon some other.

Adam

Adam will tacitly charge God himself[1] rather than want an Apology to excuse his crimes; and they imitate his example, who lay the blame of their actual transgressions upon their original corruption, thinking they are the more excusable, because they were naturally inclined to it: Let such know the inclinations of our nature do not necessitate us to sin, but we sin by complying with them, by *following* of them and by the neglect of Gods restraining Grace; and so no blame can be imposed on him that hath left the *Canaanites* to try us, since he provides and offers sufficient help and defence against them, nor can any excuse be made for us who love them, and strengthen them, and daily make covenants with them. It is our misery, that our nature is so evil disposed; but it is our fault[k] when we reject Gods directions, neglect his assistance, and take these false principles and vitiated appetites for our guides: Wherefore we here confess it to be our great fault (not that we have these evil devices and desires, but) that we have [*followed*] them. That which Divines call Original Sin, is by the Jews[l] stiled the *evil device*, and here most significantly [*the devices and desires of our hearts.*] This is that universal corruption which hath overspread the Soul; While man retained the Divine Image, there was a quickness and comprehensiveness in the intellectual powers to discern what was truly good, a readiness in the will to choose it, and in the affections to make after it. But now the understanding is dull, and shallow

[1] Gen. iii. 12. *Natura hominis proclivis in vitia videri vult, non modò cum veniâ, sed etiam cum ratione peccare.* Lact. Inst. lib. 4.

[k] *Nemo de vitiis naturalibus, sed de voluntariis pœnas luit.* Aug. Civ. Dei, lib. 12. c. 13.

[l] Gen. vi. 5. Heb. יצר־רע. *Figmentum malum.* Vatab.

low, confused with wrong notions and busied in devising evil, the will is misguided in its choice, the affections unruly in their prosecutions. We search with labour and industry for fine dresses and plausible excuses for sin; and then we begin to fall in love with evil and greedily desire it, so that our understanding is enslaved to our appetites and must pronounce for it. And when we have *devised* how to call evil good, we are hurried on to desire it with the blindness and violence [m] of unguided affections that end in ruine. Thus we [*devise*] how to present riches and plenty, ease and pleasure, honour and esteem, satisfaction and revenge to our selves in so pleasing a garb, that they may pass for excellent things, and then we mightily [*desire*] them, contriving ways to obtain them, and then pursue those ways with expence of our time and estates with continual care, mighty pains, and restless endeavours; we suppose we cannot be happy without them, although it is most sure we can never have fast hold of them; the Child may as soon catch the Rainbow, as we these flying shadows, which have no reality but only in our imagination: But it will be well now we have wearied our selves with an endless and vain chase, if we will be so wise as to sit down, breathing out sighs, and making sad reflexions on what we have done; for if we can consider, we may easily discern that our *devices* have failed, our *desires* been unsatisfied, our expectations frustrated, and our pains unrewarded; and therefore we have good cause to confess we have followed them [*too much*] already, and to resolve to be abused no more, because they lead us into all sin, and yet yield nothing but vanity and vexation of spirit, for all our venture and pains.

[m] *Hi motus — si ratione destituuntur, in præceps rapiuntur & rapiunt.* Macrob. som. Scip. l. 2. c. 16.

§. V.

§. V. We have offended against thy holy Laws,] Our gracious God hath made his Law a Lamp [n] to lighten the darkness of our minds; a Counsellor [o] to direct the weakness of our judgment; a Guide [p] to conduct our unsteady actions, that we might not miss our way to true happiness: But when we will be our own directors, and call that good which God calls evil, neglecting what he commands, and desiring what he forbids, then we forsake this our guide, we come into a wrong way by our false devices, and we run fast by our greedy and evil desires; and so [*we transgress Gods holy Laws*] as St. *John* teacheth, 1 *John* iii. 4. *Jam.* i. 17. This also is the exact Pedegree of sin which St. *James* sheweth to be conceived in the *devices* of the mind, nourished by the *desires* of the heart, and produced by *following* both these; so it was in the first of Gods Laws which was broken by our first Parents [q], and so it is ever since; these evil principles endeavour first a connivence, then a consent, and lastly even necessitate us to break Gods holy Laws, when once they have gotten the power: But we may observe in this general Sentence, four aggravations of all Actual Sins. 1. They are done against a *Law* enacted in heaven, and proclamed over the whole earth, and particularly among us, by divers special Messengers; so that we cannot pretend ignorance. 2. Not only against one or two, but many *Laws*, and if we search narrowly, it will appear in many things we have broken all; the Law of Nature, the Decalogue of *Moses*, the Precepts of Christ, and the injunctions of the Apostles. It is a bad sign when so

[n] Psal. cxix. 105.

[o] Ibid. v. 24.

[p] Psal. xxxii. 8.

[q] *Oculus videt, cor concupiscit, & instrumenta operis pergunt ad agendum.* Fagius.

so many obstacles cannot stop us, and it doth increase our guilt when all these Laws will not restrain us. 3. These sins are not against the Laws of any mortal Prince, but against *his Laws* who is the King of Kings, the God of Heaven, whose dominion over us is so absolute, his wisdom so infinite, and his power so great that *David* (though accountable to no humane Tribunal [r]) thought it aggravation enough merely to have offended him; and the lesser the sin be, the greater is the baseness to offend against so glorious a King as he is [t]; where the temptation is so slight, the gain so small, and the resistance so easie, it is highly criminal to break the commands of such a Majesty. 4. These our Offences are against *most holy Laws*, which none of us can plead against, that they are either unjust or unfit, impossible or unreasonable, because our Consciences testifie for them, and our sober Reason approves of them, even when our affections entice us to disobey them. Let us then before our Confession enlarge these particulars by a serious meditation, and it will help us to acknowledge more sorrowfully, and sue more earnestly, and resolve more firmly against them.

[r] Psal. li. 4. Hieron. Epist. ad Rustic. Ambros. in loc. Isidor. Peleus. Ep. ita explicant.

[t] *Nec tam considerat quid jussum est, quam illum qui jusserit, nec quantitatem imperii, sed imperantis cogitat dignitatem.* Hieron. Ep. 14. ad Celant.

§. VI. **We have left undone those things which we ought to have done, and we have done those things which we ought not to have done,]** The perfect Rule which God hath given us, doth prescribe us what we ought to do (and those Prescriptions are called the *Affirmative Precepts*) and also forbids us those things which we ought not to do (which Prohibitions

hibitions are called the *Negative Precepts* [t]) Now the breach of an Affirmative Precept or leaving a Duty undone, is called a sin of *Omission*: The breach of a Negative, or doing what ought not to be done is a sin of *Commission*, which division comprehends all the sins that can be committed against the Divine Law, and it is used here, because it is large enough to take in all the crimes of the worst; yet alas it is too suitable to the actions of the best, who cannot deny they have often offended in both kinds: It would be tedious here to insert a particular Catalogue, and if we be in our Closet, and have time, we may find such a Table as will help us to reckon up the particulars both in the [*Whole Duty of Man*, and the *Companion to the Altar*.] And though we be in the Church, yet if we can get any time to be private between God and our own Souls, because there is much deceit in generals, I shall advise that before our Confession we call to mind some sins of both sorts; *viz.* Sins of Omission, as neglecting or ill performing of the Duties of Prayer, Hearing, Receiving the Sacraments; as also of matters Moral, the Omission of Alms, Obedience to our Superiors, Charity to our Brethrens Souls, together with our deficiency in the Euangelical Graces of Faith, Repentance, Humility and Patience. And also that we consider of our Sins of Commission, such as Atheism, Apostasie, Blasphemy, Perjury, Rebellion, Anger and Malice, Lust with its supporters Gluttony and Drunkenness, Oppression and Cheating, Lying and Slandering, Envy and Covetousness, which are against the Moral Law, together

[t] The Jewish Rabbies number 613 Precepts in all (so many as there are Letters in the Decalogue;) of which the *Affirmative* are 248 (so many as the Joints in a Mans Body;) and the *Negative* 365 (so many as there are days in one Year.)

ther with those against the Gospel and its Constitutions: And by so doing we shall avoid the Hypocrisie of obscuring our particular sins under a slight and general Confession, which can hardly be said with an *humble, lowly, penitent and obedient heart*, unless we know the particulars and have examined their number as well as pondered the heinousness of them: I may add, that of these two sorts the least is enough to condemn us, and yet there are degrees of guilt, those of Commission being of a deeper dye; it is worse to do evil than to neglect that which is good, because in the first there is real mischief; and yet it is easier to avoid a sin, than to perform a duty, and that cannot be repaired as this may. Therefore sins of Omission are punished by witholding of Blessings, those of Commission by inflicting Curses[a]. He that neglects to hear Gods Word, shall become an ignorant secure sinner, and in a while be hardned: But the Lier shall be punished by Discovery, Shame, Poverty and Scorn: Which I do not remark, as if Sins of *Omission* needed little, but because those of *Commission* need much Repentance; yet lest any should use it to excuse their leaving their duty undone, or doing it ill, let them know, that many times to omit what we ought to do, is to do what we ought not. He that gives not Alms, is always covetous, often cruel, and sometimes a murderer[x]; he that repents not hates God, and loves Sin, he is obstinate and presumptuous in that

[a] *Excisionem animæ 23 vicibus minatus est in Negativis, & solùm tribus in Affirmativis*, viz. *non observanti Circumcisionem*, Gen. xvii. 14. *Pascham*, Exod. xii. 15. *Sabbatum*, Exod. xxxi. 14. Fagius ex Aben Ezra. *Transgressio præcepti Affirmativi pœnitentiâ deletur, Negativi tantùm pœnitentia suspenditur in diem expiationis.* Dict. Rabbin.

[x] *Quì succurrere perituro potest & non succurrit occidit.*

that neglect: And further he that wilfully omits a duty, or carelessly passes it over, shall shortly fall into a sin, because he useth not the means which God hath appointed to secure him; whereupon the Church appoints sins of Omission (though in their nature lesser) to be first confessed, because by these we forsake God, lie open to temptation, and fall into all actual and positive wickednesses. Let us not then neglect religious Duties [7], lest we shortly have greater offences to confess; and on the other side, think not you can put on the strict observance of Duty, as a cloak for your wicked life, for if you live in sin, it is not religious offices can expiate your guilt; and though perhaps we may be constant in our Publick and Private Devotions, yet let us not scruple to make this Confession; for if we consider the deadness of our affections, the unfixedness of our thoughts, the hardness of our hearts, and the sad mixtures of Hypocrisie and Pride that cleave to us in all holy offices; we shall see we have left undone the best, the most acceptable, and Euangelical part of every Duty; so that all truly good men do acknowledge God might justly reckon their ill Performances for total Omissions. Wherefore this part of the Confession is needful for all, and will be useful to all, if said with these reflexions.

[7] *Curre ad præceptum leve, ne fortè (scil. ejus omissio) tradet te in manum majoris.* R. Nathan de Patr.

§. VII. And there is no health in us,] The sicknesses and diseases of the Body, are by the Holy Ghost used to represent the sinful distempers of the Soul: Infectious Sins are likened to the Plague, filthy and odious Iniquities to Leprosie, such as disquiet the Conscience to Pains and Wounds. Heresie is the Gangrene, 2 *Tim.* ii. 17. Envy the Consumption, *Prov.* xiv. 30. Pride the Tympany, *Jude* 16. of the mind, *&c.*

Now

Now, the poor Penitent having surveyed himself within and without, presents himself before the great Physician of Souls, and acknowledgeth his want of *health*, he finds the Head sick with evil devices, *Isai.* i. 5, 6 the Heart faint with pursuing evil desires, and the whole Body (from inward corrupt principles) overspred with *Egyptian* Ulcers: So that if Jesus ask him to what part he shall apply his Plaster, he will answer, not to his Feet only, but to his Hands and his Head, nothing but a *Panarion* can cure him: The Head is heavy with Ignorance, and dizzy with confused Thoughts; the Eyes bloodshot with Wantonness, distorted with Envy, and inflam'd with covetous desires [z]; the Ears are deaf to Gods Word, but itch after Vanity and Novelties; the Tongue blistered with Lies and Slanders, kindl'd at the flames of Hell [a], streaming forth filthy or blasphemous Evaporations; the Heart is cloven with Hypocrisie, decayed in the heat of Zeal and Charity; the Hands are feeble, and soon weary of well-doing; the Stomach is overcharged with Surfeiting and Drunkenness, and nauseates all sober Reproof; the Knees are stiff with Laziness and Irreverence in Gods Worship; the Feet often lame, and always trembling in the ways of Holiness: This is the sad account of our Infirmities and Diseases, some of which are almost contrary to others, yet all agreeing in this, to hasten our death, if we hasten not to him who alone hath Remedies for us: And when we are before him, we must not deny them for their multitude, nor conceal any for their loathsomness, for this shame will make our Cure impossible [b], and is not to be

[z] Τῶν ὀφθαλμῶν ἐπιθυμία. 1 Joh. ii. 16.

[a] James iii. 6.

[b] *Plerosq; tamen hoc opus ut publicationem sui, aut suffugere, aut de die in diem deferre, pudoris magis memores quàm salutis, velut illi qui in verecundioribus corporis partibus contractâ vexatione, conscientiam medentium vitant, & ita cum erubescentiâ suâ pereunt.* Tertul. de Pœn. cap. 6.

be indulged, unless we love our Credit better than our eternal Safety. But if any of these Plagues are not yet broke out upon you, and you do thence conclude your soundness, I shall desire that you would first examin your selves by these Symptoms, which if you find you may suspect either you are not in health, or will not long continue so: 1. Decay of the spiritual Appetite, when the Soul doth not hunger and thirst after righteousness, and desire the sincere milk of the Word [c]: A healthy Soul cannot be long without such nutriment, and in the want thereof is no more satisfied with worldly delights, than our craving bowels are with pleasant Musick; but to be indifferent whether we have it or no, is a bad sign, and to nauseate it is a worse. 2. An ill Digestion, when the Word doth not enlighten us, nor Sacraments engage us, nor Prayer spiritualize us, nor Reproof amend us, when Mercies do not quicken our Love, but increase our Security; when Afflictions do not bring us to Repentance, but fill us with Discontent; when these Divine things are putrified, and Venom and Corruption extracted from them, it is time to take heed, for a Disease is not far off; which may be also gathered from 3. A general Listlesness and Disability in the members of our Body and faculties of our Souls, for the discharge of their several parts in Gods Service, we may then fear a spiritual Lethargy, although perhaps the Tongue be active still, *Prov.* xxvi. 14. and *c.* xiii. 14 and is exercised in speaking of Religion; nay though many seemingly passionate wishes be added, that we may always walk aright; yet if the Hands hang down, and the Knees and Legs be feeble, if the work be still undone, this Soul is in no Athletick Constitution. 4. Consider if there be not a Superfluity of

[c] Matth. v. *v.* 6. 1 Pet. ii. 1.

of Humors, if the Choler of Passion, the Phlegm of Sloth, the Melancholy of Despair, or the Sanguine of Levity and Voluptuousness do too much abound, we are in the borders of a Disease. Are we not too hot with Partiality and violent Zeal, nor too cold with Atheistical Indifferency, too moist with discouraging Griefs, nor too dry with unfruitful Vanity? But 'tis to be feared a little examination will discover some, if not most of these Symptoms in us all, and were there but half as much to portend a mortal Sickness to our Body, we should not stay for an adviser, but run to or presently send for the Physician [d]. Let me but desire as much care here, where the Distemper is in the nobler part, and the Danger Death eternal. If your Soul be ill, your better half is dying, and if you love your selves, make hast to *Jesus* for speedy help. It may be the signs are not yet so evident or so formidable, but by being not regarded it will gain strength and take root, and perhaps despise a Cure at last. *Aristides* died of the bite of a little Weasel, which he neglected till it became incurable, and then cried out in a desperate rage [*O me miserum, &c.*] Miserable Wretch that I am! if it had been a Lion I had sought a Remedy. Happy are they that dress their green Wounds, and purge out their noxious Humors betimes, so shall they not languish under a tedious Sickness, nor be tormented with the pains of an irresistible Gangrene. I have enlarged into this Allegory, because it may improve our Devotion, yet the literal and more direct sense may not be neglected here. Behold therefore the Penitent (after the full view of his many and grievous sins) looking round about to find whether there be any way to escape,

d *—Venienti occurrite morbo.*
—Serò medicina paratur
Cùm mala per longas invaluere moras.

escape, or means of deliverance; but being disappointed, he humbly acknowledgeth *there is no health*, that is as the word doth often signifie in Scripture, no [e] Salvation, or means of help among the Sons of men. We can destroy our selves, but in God is our help, *Hos.*xiii.9. In vain do we hope for Salvation from great or small, *Jerem.*iii.23. For no man can deliver himself nor his brother, *Psal.*xlix.7. Salvation alone belongeth to the Lord, *Psal* iii.8. so that being compassed with so much guilt, and finding no help on earth, it becomes us in this fear, with *Jehosaphat*, 2 *Chron.* xx 12. to flie to heaven and say, We have no might, O God, against this great multitude of Transgressions that is set in aray against us, neither know we what to do, but our eyes are upon thee our only refuge and last hope, and unless we find health and help in thee, we must inevitably perish: for there is neither help nor health in us; we cannot deliver our selves.

[e] Psal.cxlvi.3.--*In quibus non est salus.* Vulg. *Qui servandi facultatem non habent.* Vatab. *Salus & auxilia.* [ap. Lxx.] Psal. cxxxii.9. & alibi ambiguè usurpantur pro Sanitate & Salute, unde Psal.cxix.155. in Vet. Transf. *Health*, in Nov. Transf. *Salvation is far*, &c. & per Metonym. *Salus* pro *mediis ad salutem necessariis*, unde Psal.xlii.*ult.* Vet. Transf. *Help of my countenance*, Nov. Transf. *Health of*, &c. ita hoc loco *No health in us* ponitur pro *No help in us.* Ita D. *Hammond.*

§.VIII. But thou, O Lord, have mercy upon us miserable offenders,] When we have thus discovered our deplorable condition, we must not run away from God by the entertainment of despairing thoughts; for it is impossible to escape him [f], and yet by attempting to flie from God, we run into the evils we fear, and hasten from him that alone can help us. Let us come

[f] *Non est quo fugias à Deo irato, nisi ad Deum placatum.* August. in Psal. vii.

therefore, but not saying with the Pharisee [*I thank thee*, Luk. xviii. 11.] but with the Publican [*Lord be merciful*] as the Church from his example hath taught us: Let us not ask any favours till we have first begged a removal of the evils which are upon us, *viz.* The Guilt, the Punishment, and the Dominion of sin; which are here so contrived into three Petitions, that every one is joyned with a Motive to enforce it, so that our Misery pleads for Mercy, our free Confession cries for a removal of the Punishment, and our hearty Reformation begs deliverance from all our contracted Indispositions. The first thing in our view is, that we are [*miserable sinners*] our misery is so plain we cannot overlook it, so great we cannot but feel it, and therefore we are taught to beseech our God to pity us, for Misery is the proper object of Mercy [g]. That benign Attribute is ever looking upon the Creatures present sufferings, without reflecting on the deserts of the sufferer it is moved with the sight of a distressed person whatever be the cause of his Calamity. Therefore when nothing else in God can give any comfort to a poor sinking sinner, then he can lay hold of his Mercy. The Publican that dares not look up to heaven can yet say *Miserere*. And as Mercy is the sinners chiefest Comfort, so it is that Attribute that moves God to forgive and pardon [h], so that to beg for mercy and desire forgiveness are all one; as in that eminent penitential Psalm, *David* begins with *Have mercy on me*, and immediately explains it by the removing his offences: In like manner here we pray for pardon in our *Have mercy on us*, because Mercy is the Almoner to distribute this principal act of

[g] *Misericordia est alienæ miseriæ quædam in nostro corde compassio, quæ utiq; si possumus subvenire compellimur.* Aug. Civ. Dei, l. 9. c. 5.

[h] Rom. xi. 32. Heb. viii. 12. Psal. li. 1, 2.

of Divine Bounty, and grants out all Pardons. It is not from any desert in us, but a mere compassion of our distress, and a pure act of Free Grace that disposeth God to take away sin, *Isai.* xliii. 25. We have no Friend in the Court of Heaven to obtain it, but Mercy, and no argument to plead for it but Misery; if we come and say, we have prayed, fasted, waited, *Isai.* lviii. 3. we seem to apply our selves to Gods Justice: But he that from a heart secretly groaning under the apprehensions of its distress, cries out for Mercy because he is miserable, he shall pierce Mercies ears, and cause her to open her compassionate eyes to see, and to stretch out her gracious hand to help, and if she be thy advocate, she will cause the bowels of the Almighty to yern upon thee[i] with the same affection that the tender Mother did when she heard the cries of her poor sprawling Infant under the merciless Sword of the bloudy Executioner: But then you must be sure first to view your Sin and Danger fully, that you may be fully convinced of your misery and cry in a pungent sense thereof most earnestly, *Lord have mercy*; for otherwise this will be a feigned cry, and an intolerable abuse of this sweet Attribute; for what can provoke God more, than for a man to call Mercy forth (which is ready enough to come) and then through Impenitence, Lazinesse, or not discerning the need of it, to send it back empty? Alas, such are more miserable, because they see not their misery[k], and they are never like to be delivered from that misery, because by these feigned calls they have so often mocked God, and affronted this their only Friend, that if at last they

[i] Jerem. xxxi. 26. Heb. רחם prop. sign. *viscera matris*, Reg. iii. 26. *vel involucra quibus fœtus in utero continetur; at sæpe pro misericordiâ Dei.*

[k] *Nihil est miserius misero non miserante seipsum.*

they call in earnest, when Death is before their eyes, Mercy then will not come.

§.IX. **Spare thou them, O God, that confess their faults**] The elder Brother that knew the fidelity and constancy of his service expects a large reward; but the poor Prodigal that was conscious of his offences, will esteem it a high favour to escape a severe chastisement, and utter exclusion from his Fathers house and presence; they that are not sensible of their guilt fear not punishment, and esteem a deliverance scarce worth the asking. But he that considers the multitude of his own offences, and Gods abhorrency of them, he that remembers the terrors of his Threatnings, the strictness of his Justice, the fierceness of his Anger, when he begins, and the impossibility of avoiding that stroak which no place can avert [1], no hands resist, no feet fly from, nor no strength endure. To this poor Soul Gods pity is desirable, and he accounts it a great mercy he hath not yet found the weight of Gods wrath, and begs earnestly he never may feel it, or however not sink eternally under it; he can pray as heartily before the stroke come, as others when the smart extorts it from them. When the Israelites heard the cry of *Egypt*, and saw the slaughter of so many first-born [m]. they then thought the sparing of their lives to be a Mercy worthy the celebrating with a Passover. The true Penitent esteems his Life a favour, and all on this side Hell Mercy, and the condemned Malefactor will be as thankful for a Reprieve, as another for a great Pension and high Preferment: The poor

[1] Joshua viii. 20. *Non erat* [יד] *in eis manus ad pugnandum vel pedes ad fugiendum.* R.R. at LXX. Vulg. & Masius, *Non erat vis locus*, ut Deut. ii. 37. Ch. Par. Jun. & nostr. Vers. *Non erant in eis vires.* Ita Drusius.

[m] Exod. xii. 13. Fagius in locum.

poor sinners request is no greater than to be *spared*; and his Argument is not because he is not guilty, or deserves no stripes; that would accelerate the stroke, to abate such daring confidence, and convince such horrible falshood: Nothing is to be gotten from God by standing on our innocence, but the way is to *confess our faults*; for one great end of Gods temporal Judgments on sinners is to force them to do him justice, by racks and tortures to extort a Confession from them that have the cunning to conceal, or the impudence to deny their wickedness. Thus God opened the mouths of *Joseph*'s Brethren [n], of *Adonibezek* [o], and *Manasse* [p], and made them to display their former and almost forgotten cruelties, and thus he forced *Pharaoh* himself to cry *Peccavi* [q], who hoped God would cease to punish, when he had obtained his end, and brought him to Confession. Neither ought we to stay till some Judgment summon us, but let us of our own accord ingenuously confess our sins. Racks and Strapadoes are for obstinate Rogues; no merciful human Prince would use them to one that with tears pleaded guilty, and begged a pardon, much less will the Father of Mercies: What need is there of any further witness [r]? The humble sinner accuseth himself, clears Gods Justice, and casts himself wholly on his Mercy, and doubtless he shall be spared, especially because it is to be hoped, that he that hath seen his danger, and so speedily and fully confessed his fault, designs never more to prove disobedient, if he may now be spared. And since the chief end of Punishment is to prevent

n Gen. xlii. 21. & xliv. 16.
o Judges i. 6.
p 2 Chron. xxxii. 12.
q Exod. ix. 27. *Satis est*, h.e. *satis jam lucratus est Deus pœnis suis, cùm jam culpam nostram agnoscimus.* Fagius in loc.
r Matth. xxvi. 65. *Habes confitentem reum.*

prevent the sin [f], doubtless God will not be hard to be intreated to spare him, that is in the way to amendment, and whose own prudent fears have done that which otherwise a sharp Judgment must have wrought. Let us be so wise as to go in upon the first apprehensions of Gods displeasure, and take Sanctuary in his pity, and we shall not be punished temporally, unless with designs of mercy, however not eternally.

[f] *Nemo prudens punit quia peccatur, sed ne peccetur.* Senec.

§.X. **Restore thou them that are penitent,**] Though we are apt to account those beggars saucy and troublesome, who from one request granted are encouraged to make a second and more considerable: Yet God (whose Rule is *(Habenti dabitur) To him that hath shall be given)* is well pleased with it, nor will he interpret it impudence, if after we have prayed for a removal of the guilt, and a deliverance from the punishment of our sin, we put up a further and greater request, even to be *restored*; for it is not a single mischief which sin doth us, besides the stain it leaveth, and the wrath it deserveth, it doth alienate the mind of God from us and ours from him; so that after *David* had prayed against the fore mentioned evils, he also desires to be restored, *Psal.* li.12 It will not suffice *Absalom* to be called home from banishment, unless he may see his Fathers face, 2 *Sam.*xiv.32. So if a truly pious man were sure never to smart for Sin by any positive evil, the bare privation of the Divine Love would be intolerable, and its suspension a grievous burden, and he that truly calls God Father, will not be satisfied without a restoring to his Favour, which Sin had deprived him of: The word [*restore*] is also used for the rebuilding a ruined and depopulated City, *Dan.* ix.25, *&c.* which is the sad Emblem of

of a Soul laid waste by Sin, which defaceth its beauty, dismantles its strengths, and brings down its highest and noblest faculties, evening them with the ground, fitting them for converse with low and base things, making of a defenced City a heap. Which when we consider to be our case, how can we but weep over our own Souls, as *Nehemiah* over the ruins of *Jerusalem*, never ceasing to pray that by the Holy Spirit it may be re-edified, and restored to its former beauty and strength: Either of these Metaphors afford useful Meditations; but 'tis most probable this Petition refers to that clause of the Confession [*there is no health in us*] and signifies our desires to be restored to health, according to Gods Promise, *Jerem.* xxx. 17. It is not enough that we die not by Sin, but we desire we may not lie languishing under the remains of so sad a Disease, but may have a perfect Cure. Some Distempers so universally corrupt the humors that the abatement is no recovery, for they make way for a worse, unless the Body be well cleansed after them [t]: So do many sins blind the mind, harden the heart, *Heb.* iii. 13. weaken the faith, undermine the hope, embase the affections, quench the actings of Gods Spirit, and give the tempter advantage against us; so that a bare Pardon will not fit us either to serve or enjoy God, till the remaining ignorance, security, distrust, worldly-mindedness and deadness be purged out, and we be fully restored: But nothing will move God to do this, unless you be sincerely penitent; that is, add to your Sorrow and Confession real purposes of Amendment; he may pity the miserable, and may spare him that acknowledgeth his offence; but he will restore

t Ἰχνη τινὰ καὶ μώλωπες ἀπολείπουσι τοῖς ἐν αὐτῷ (i. e. in anima post peccatum) ὃς εἰ μὴ τις ἐξαγείρῃ καλῶς, πάλιν καὶ τὴν αὐτὴν μαστιγωθεὶς, οὐκέτι μώλωπας ἀλλ' ἕλκη ποιεῖ. Arr. in Epict. l. 2. c. 18.

ſtore none but him that reforms, for he that ſees the heart knows that to ſeek only pity or deliverance, proceeds from Self-love at beſt, and ſometimes from love to Sin; as the craſie Epicure deſires health, that he may renew the proſecutions of his luſt. But he that ſeriouſly deſires to be reſtored, hates ſin for it ſelf, not for its evil company, and he that doth ſo is truly penitent; but they that only deſire a freedom from miſery and puniſhment, and are not grieved for theſe remains, will ſoon fall again into ſin, and God who knows that, may juſtly deny them the peace which they uſe ſo ill. By this alſo it appears, that men do in vain complain of the dregs of their old corruptions, who have not truly repented, for God will leave theſe *Canaanites* on purpoſe to vex ſuch half Repenters, which will hinder them in religious Duties [n], and when they grow weary of reſiſting them, then they become *ſnares in their way*, ſecretly to entrap them, and by degrees *ſcourges in their ſides*, violently to drive them, and laſtly *thorns in their eyes*, putting out the light of Conſcience it ſelf, that they may ſin without fear. O do not therefore ceaſe repenting as ſoon as you can believe or hope a Pardon; but let that hope encourage you to repent more, and to caſt out all the reliques of the old leaven, watch and pray till you be reſtored to the ſame clearneſs of Judgment, earneſtneſs of holy Deſire, freedom of Will, power over your Affections, compoſedneſs of Soul, and tenderneſs of Conſcience which you had before you fell, for till then you are not out of the danger of your Diſeaſe.

[n] Numb. xxxiii. 35. *Sæpe includent vos & introitum & exitum negabunt vobis.* Joſ. xxiii. 13. *Cautè & tectè primò vos irretire conentur, deinde palam urgebunt vos, donec occæcati eſtis.* Maſius.

§. XI.

§. XI. According to thy Promises declared unto mankind in Christ Jesu our Lord,] It might well be deemed an high presumption in us that are offenders against God to ask so many favours of him, but that he hath prevented this censure, by interposing his Promise that he will do what we desire; which Promise is a sure foundation to build our hopes upon, because by it we have a title to that, which we could not expect before; for God being truth itself, is obliged to make his word good, and by his Promise gives his Creature a kind of right to the thing promised [x], or if he be not bound to us, he is obliged by his own Justice and Veracity [y], but this doth not abridge his freedom, who could discern before all that could fall out, and yet freely obliged himself; so that his Promise is no more than a declaration of what he can do, and sees fit to be done, if it had never been promised. Wherefore we cannot please him better than to urge him with his Promises, because then we only desire what he judges fit to be granted; nor must we measure the Almighty by the scant measures of a man [z], who loves not to be charged with what he doth not intend or is not able to perform; but there is no unforeseen accident can occur to alter the determination of an all-seeing and immutable God, his Servants have always pleased him and obtained their suit, 2 *Chron.* vi. 16. *c.* xx. 9. when they have pleaded a promise in a particular temporal concern; Much

x Gr. ὑπόσχεσις Promissio. Ἀλίγα γὰρ πῶς καὶ κατέχει τὴν ὑπόσχεσιν, ὁ πλὴν ἐπαγγελίας δεῖ μόνον. Eustath. Iliad. β.

y *Deus non nobis fit simpliciter debitor, sed sibi ipsi.* Th. Aquinas.

z Numb. xxiii. 19. *Homo ex quatuor causis solet promissa negare, vel quando fallaciter quid promisit, vel quando promissi pœnitet, vel quando offenditur ab eo cui fit promissio, vel quando nequit persolvere, hæc omnia à Deo absunt.* E Fag. in loc.

Much more shall we in these which are of so great weight, and so often repeated in the Book of God, and so fully agreeable to his eternal purposes and constant desires. These Promises are indeed conditional, and we ask them not absolutely, but upon the condition on which they are made, *viz.* as hoping by Gods grace that *we are penitent*, or else our request could not be *according to his promises*. But in these words are three grounds of our hopes. (1.) Because the Promises are *declared*, he hath not only purposes of mercy in the secrets of his unsearchable breast, but he hath made Promises, and communicated and published them by word and writing, from time to time, before Heaven and Earth, Angels and Devils, and all Men that are, or were, or ever shall be. Now if he had not intended to perform them, they should not have been divulged before so many witnesses; but since they are declared to all, they are a summons to all, and shall be fulfilled to all that do go in to God, bringing his gracious Proclamation in their hands. (2.) They are made *to mankind*, for the Apostate Angels were permitted (as they fell, so) to lie to eternity, though in their naturals they far excelled us; but Jesus graciously snatched hold of us [a], and made a Covenant with us, so that though we are offenders, we are salvable; though despicable, yet we are such as the Promises are directed to. We dare not pretend to any infallible revelation of our peculiar interest in them, nor do we plead any particular engagements made to our persons by name; yet since they are made to all, we are thankful we are not particularly excepted, and do hope we shall have a share, for we believe Mercy on purpose contrived the Promises so large, that no repentant sinner might want encouragement; we

[a] Heb. ii. 16. Gr. ἐπιλαμβάνεται. See D. *Ham.* Annot.

we apply them modestly to our selves, not because we are better than others, but because we have as much need as any; and even when we see our selves the chief of sinners, we may take comfort in the universality of the Promise, because we are of mankind; but those who presume and grow arrogant with the conceit that they have more right to them than any others, are like that vain person who offered his Prince a great sum of money, to be permitted to salute him familiarly every day, that men might suppose him a Confident of the Kings. The better sort of humble Christians being thankful for lesser favours, which are also commonly more real, though less plausible. (3.) We hope in these Promises, because they are made *in Christ Jesus*, for he first clearly revealed them to us, 2 *Tim.* i. 10. he procured them of God, and sealed them as a Mediator between both, wherefore they are made in him, 2 *Tim.* i. 1. And because they are made in him, 1. We believe they shall be faithfully performed, they are Yea and Amen, 2 *Cor.* i. 20. that is, they were really intended, and shall be certainly fulfilled. Christ is the first, *Gen.* iii. 15. and great Promise, and God having given him already, hath both evidenced his love to us, and manifested his reality in promising, and his resolution of performing all the rest in due time, *Rom.* viii 32. And further, it is surer comfort that they are made in him than if they had been made immediately to us; for so, whenever we had broke any condition, we had lost our title to all that was promised[b], but our venture is deposited in a safer bottom, even in him that fulfilled all that God required. Surely none can question those Promises which were made freely by the God of truth, and are confirmed by

[b] *In pactis si vel tantillum ex dictis pars altera transgrederetur rupta sunt fœdera.* Thucyd.

by the performance of the greatest first, and depend on the perfect obedience of Christ Jesus, whose complete righteousness shall justifie the claim of every true penitent, notwithstanding his own many failings. 2. We believe because they are made *in him* they shall be dispensed to us with much mercy, not like those made upon Mount *Sinai*, which could only benefit him that had at all times, and in all instances obeyed, for what comfort were that to him that owns himself a sinner? But these are from Mount *Sion*, and to be fulfilled by our gracious Redeemer whose merits are the ground of our hope and faith. He that made them, looked on Jesus, and through him with mercy on us, and we hope for his sake to receive our portion. This clause is the exercise of our faith, in pleading the Promise through Christ, and could not have been omitted; for Faith must ever regulate our Repentance, as well as Repentance must strengthen our Faith [c], and these two must not be separated. The desires of a pardon without this are but like the Petitions men offer to merciless Tyrants, rather to declare their grief, than in expectations of any help. To see Sin, and not to see the Promise, terrifies the Conscience, and turns into the amazed flight of trembling *Cain*, or the final despair of wretched *Judas*, and produces nothing but hideous groans, such as are rebounded from the hollow caverns and infernal prisons of damned Spirits. Wherefore I advise all that would repent, not to dwell so long in the dark meditations of their own vileness, as to be unable to endure the splendor of Gods Grace and Mercy: For though a serious apprehension of sin will make that bitter, yet nothing can make God sweet, but that Faith which represents him willing to receive all those that humbly come to him. §.XII.

[c] Πίστεως ἔν κ᾽ ἡ μετάνοια ἔστιν κατόρθωμα. Clem. Alex.

§. XII. **And grant, O most merciful Father, for his sake,]** To be delivered from all the evil and mischievous consequences of sin hath been thus far the subject of our Petition, which we now enlarge by the praying for somewhat which is really good; so that here again for our encouragement we call to mind, that our God is a most *merciful Father in Christ Jesus*, on whom the penitent is taught to look, and because he intercedes for us, we ask it for his sake through whom God is merciful, and we have a promise we shall prevail, *John* xiv. 13. If we asked these things for the sake of any Saint or Angel, we could have small hopes of success, for they are obliged to God for themselves, they depend upon him, and by him are what they are, and the Saints have received all they have for Christs sake; so that if they could hear us (which is unlikely [d]) they would detest any derogation to the honour of that name to which they are so much indebted. But our Church both here and in every Prayer we make enjoins us (as the Scripture also doth) *John* xvi. 23, 26. to ask all things in the name and for the alone sake of Jesus, thereby to confront that folly and impiety of many Mediators so stifly defended by the Roman Church, not so much because they believe it, as because they gain by this *Diana* of the vulgar, *Acts* xix. 25, 'Tis certain we must not come in our own names; for the very Heathens thought it unreasonable to approach their Gods without a Mediator [e]: And hence the *Platonists* feigned their numerous Demons, who conveyed the notices of Human Affairs (especially Prayers) to the Superiour Deities: This multiplying Medi-

[d] Isa. lxiii. 16. Job xiv. 22. Codurcus ibid.

[e] *Jani nomen cunctis precibus praponere soletis, viam enim vobis pandere Deorum ad audientiam creditis.* Arnob. in gen. l. 3.

ators

ators in the Heathens may be a pardonable mistake, but it is inexcusable in Christians, who know, it was never allowed by the Jews to use the intercession of any Creature[f], and that *Daniel* prayed then for the Lords sake, *Dan.* ix. 17. and that there is but *one Mediator*, 1 *Tim.* ii. 5. and Jesus is he, 1 *John* ii. 1, 2. Nor is there one example (as themselves confess) of any in Scripture that prayed by the mediation of Saints or Angels. The Jews were taught indeed in imitation of *Daniel* to use the name of *Adonai*[g] in their Prayers, which they called the Key to *Jehova*, the Storehouse to contain, and Steward to dispense all blessings, the same which we affirm of Christ, but the Jews are scandalized to this day at the many Mediators of the Romanist, and so would the Primitive Christians have been also, who all declare against it, as might be largely proved; but that of *Gregory Neocæs.* may suffice[h], *No man rightly calls upon God the Father, but by the Son.* I might add more for the confutation of this error, if it were not better and more seasonably done by others already, so that we may leave this when we have observed the impudence of those ignorant and malicious persons, who charge the Liturgy as savouring of Popery, when every little Collect doth disown and declare against one foundation Article of their Faith, nay by consequence against all that are superstructed, *viz.* Merits, Pilgrimages, Shrines, Images, Indulgences, Penances of Satisfaction, *&c.* because we adhere only to the Merits

[f] Munster in Matth. iv. 10.

[g] *Adonai est clavis quâ patefit aditus ad Jehovam in sua essentia quasi latentem, est Thesaurus quo ea quæ in condita sunt nobis impertiantur, est Oeconomus qui omnia dispensat*, &c. Port. Lucis.

[h] *Qui rectè Deum invocat per filium invocat.* Greg. Neocæs. in Ex-Stoes.

rits of Christ Jesus, acknowledging our own unworthiness, but believing that he, as our Redeemer, will procure our pardon, and as our Advocate will obtain grace to help us to walk in the ways of God.

§. XIII. **That we may hereafter**] The very Method of this exact Confession directs us in our Repentance to look three ways successively, 1. Inwards for Humiliation. 2. Upwards for Pardon. And 3. Onwards for Amendment; which Order we must not break nor disjoin the Connexion: For he that first looks up to God, before he hath seen his Sin, will but mock the Almighty; he that first looks forward will but deceive himself, and not be able to proceed: again, he that looks inwards and not upwards will despair, he that looks upward and not inwards will presume, and if he do both see his sin, and seek for mercy, but looks not onwards to amend, he doth but dissemble, and of all the rest we must be careful of what we are to do *hereafter*, because the discovery of sin and the offer of forgiveness are only to engage to a future reformation. Which consideration respects two sorts of persons who are apt to neglect this principal part of true Repentance; 1. The *dejected Penitent*, who is so taken up with the sight, and oppressed with the sense of his sins, that he cannot look forward, and spends all that precious time which is allowed for amendment, in sadly poring on what is done, so that he finds no leisure to consider what should be done. The Church bespeaks these (as once God did *Joshua*) *Ch.* vii 10. Arise, why liest thou here on thy face? *Job* vii.20. Your sorrow cannot undo what is done, you have seen your own ways, now turn unto Gods, *Psal.* cxix.59. Set your sins before you to keep you humble, *Psal.* li.3. But not to weaken your hands from doing Gods Will,

Lam.

*Lam.*iii.40. When this sorrow hath made you hate sin, and long for peace with God, it hath proceeded far enough, and to continue this corroding Plaster, is to protract and hinder the Cure. Experience tells us that many good men suffer for want of this advice, for fearing they should grieve too little, they study to increase their sorrow by ever beholding the dark side of the cloud, which fills their hearts with benumming fears, their heads with unworthy jealousies, and all their duties with distrust and unbelief: Whereas if they would set themselves to work, and oiling their wheels with love and hope, leave their desires of pardon to Jesus to sue out, they might find more convincing proofs of the Divine Mercy in his assistance of their endeavours, than ever they shall gain by fruitless sighs and tears, sad wishes and empty speculations. 2. The *dissembling Hypocrite*, who also looks not forward, not because he fears he cannot (as the former) but because he resolves he will not amend his life; only finding his Conscience terrified and uneasie, he would say or promise any thing to be quit of the present smart; but this proceeds rather from a wearinesse of suffering for evil, than a hatred against doing it: And such mens cries for mercy, are only to stop the mouth of their accuser, without any resolutions of becoming better if they procure their quiet; nay perhaps they do it in hopes to sin hereafter with less opposition. But the miserable wretches deceive and tire themselves in an endless circle of sinning and repenting, striving for a little false peace, that they may do that which will renew their trouble, and then they repent again (as they call it) though indeed they never repent, because they never amend[i], and in this are

[i] Αἱ τῶν Χριστιανῶν ψυχαὶ ἐπιθυμοῦσι μετανοῆσαι ὅδιν τῆς καθάρσεως μὴ πάντως δυνάμενοι διαφέρειν, εἰ μόνῳ τῷ Χριστιανίζειν ἐπιμαρτάνουσι. Clem. Alex. Strom.2.

worse than the most blind and obdurate sinner, because they see they have done amiss, and yet will do it again. O let such consider this [*hereafter*] and know till they both desire and endeavour a change in their manners they cannot be forgiven.

§. XIV. **Live a godly, righteous and a sober life,**] The Jews call that place, *Mic.* vi. 8. the Law in three words, Justice, Mercy and Humility, and S. *Paul* hath given us both Law and Gospel in as few in *Tit.* ii. 12.[k] from whence this Petition is taken; for the principal end of Christs coming, of the preaching of the Gospel and of the communications of Gods grace he there shews to be that we may live (1.) *Godlily*, in observance of all duties of Piety to God; (2.) *Righteously*, in discharging all offices of Justice and Charity to others; (3) *Soberly*, in performing what relates to our own Bodies and Souls, and this is the Whole Duty of Man. And surely he that confesseth he hath offended in all, and desires forgiveness of all, must needs pray for the amendment of all that hath been amiss, or his Repentance cannot be sincere. The true Penitent takes not out such Duties as comply with his interest, and omits the rest, nor craves allowance in those sins that agree with his constitution and design, and forbears the rest, but forsakes all iniquity as displeasing to God, and as that which Jesus smarted for, and which will deprive him of Grace and Glory. Those therefore that would excuse their injustice and uncharitableness to others, or their own voluptuousness by a strict Devotion have never truly repented, nor those who wish there were no more required than outward Justice, that they might take liberty in other matters. God allows none of these commutations, nor yet

[k] Ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.

this Church who orders us to pray for Religion, Justice and Sobriety all together. Some of them perhaps may please us better, but they all alike and only together please God: If we seek our own ease, we chuse what we like best, but if we truly love God, we must embrace all, for they all depend on one another, and he that breaks or leaves one link loose, weakens as well as shortens the whole chain. But let us view the particulars, 1. A *godly Life*, which may challenge the first place, in regard the observations of Piety are the foundation of Justice and Sobriety, and the neglect of these opens the door to all manner of wickedness [l]: How should he that is a Rebel to his Prince be just to his Fellow-Subjects? The first then is the Fear of God or a *godly life*, and it is the giving God his due inwardly and outwardly. (1.) Inwardly, in that complete Precept of loving him before all, above all, and more than all things, in giving him the chiefest place in our thoughts, in our will, understanding and desires; so that we admire nothing more than his wisdom, fear nothing more than his threatnings, and design nothing more than his glory [m]. This is that loving God with our whole heart, when we confide in his Truth, hope in his Mercy, rest on his omnipotence and wait for his Bounty; and if thy heart be thus disposed, it will discover it. (2.) In outward significations, *viz.* Endeavours to know him, speaking honourably of him, in a readiness to praise him, to pray to him, and worship him on all opportunities publick and private. This is the sum of the first Table of the Law, wherein

[l] *Heu primæ scelerum causæ mortalibus ægris Naturam nescire Dei.* Sil. Ital. *Sublatâ Pietate tollitur Justitia.* Cicero.

[m] Deut. vi. 5. Matth. xxii. 37. *Toto corde ut omnes cogitationes, totâ animâ ut omnem vitam, totâ mente ut omnem intellectum in Deum conferas.* Aug. de Doctr. Christi.

in we are commanded to love and own, honour and fear God exclusively to all others: To worship him in purity, to reverence his name, and all that bears the impresses of it, and to observe religiously those solemn times dedicated to his service, which is called walking with God [n], and worthy of him [o]; and such a godly life is suitable to those Confessions we make of his Wisdom, Power and Mercy, and doth express we are really grieved for walking in contrary paths. (2.) A *righteous Life*, which is more than a Negative can express, and is by some falsly confined to the doing no evil to our Neighbours. [p] The Heathens said, *Do not to others what you would not have done to you.* But Christ changeth it into the positive [q], and the Christians besides avoiding all wrongs and injuries, did that to others which they would have wished done to themselves; and therefore the sum of this is, we pray that we may never do that to our Neighbour which we would be loth to suffer, as hurting his Body, impairing his Estate by force or fraud, disparaging his Name at the first or second hand; and further, whatever we would wish should be done unto us, if we were abused or oppressed, sick or sorrowful, in danger or necessity, we pray that we may do the same to them that are in such circumstances [r]; and as we expect loving Relatives, chast Yoke-fellows, obedient Children, faithful Friends and loving Neighbours, that we may be such in

[n] Gen. v. v. 24. C.F. *Ambulavit in timore coram Domino.*

[o] 1 Thess. ii. 12. Ἀξίως τοῦ Θεοῦ.

[p] *Justitia in to sita est, ut abstineatur alienis neque noceatur non nocenti.* Ita Porphyr. *Quod tibi fieri non vis, alteri ne feceris.*

[q] Matth. vii. 12. *Ideo mihi placent Christiani, quod quæ sibi fieri velint, ipsi alia faciant.* Severus Imperat.

[r] Τὸ γὰρ κοινὸν πάσας ἀρετὰς περὶ τὸ συμφέρον τῶν πολιτευόντων ἢ δικαιοῦν. Andron. Rhod. in Arist. l. 5. c. 1.

all these relations: In a word that we may benefit all, and hurt none[r], but be a common good to all we converse with: And this will be most pleasing to that God who is the common Father of all, and the Judge of all the world.

[r] *Vir bonus prodest quibus potest, nocet autem nemini.* Cicero.

(3.) A *sober Life*, which contains all that prudent care a man ought to take of his own Body and Soul, in observance to him that created, redeemed and preserves both; for though in common speech Sobriety be opposed to Drunkenness, the word [Σωφροσύνη] is of larger signification, importing a prudent moderation of our natural desires of meat or drink, ease or pleasure, that the mind be not by them hindred in the pursuing of what is truly good: So that every man who is no drunkard is not a sober person, for neither the gluttonous Epicure nor lascivious Wanton do live sober lives. The full sense of this Request is, that we may be temperate and abstemious, modest and chast, full of mortification and self-denial, that we may use meat and drink to serve our natural needs, and fit us for Gods Service; not to pamper us for the Devils Saddle, not to indispose our mind, weaken our body, or shorten our lives; that we may use none but lawful pleasures, and those so moderately, that they may not make our spirits vain, engage our affections, engross our thoughts, nor be esteemed as our chiefest good[t], and if God grant us this command over our appetites, we shall never neglect our watch, nor give our enemies advantage, nor shall we at any time be unapt for our duties to God or Man. This is a brief account of this most comprehensive Petition, every part of which sure we shall put up heartily, when we have seen our ingra-

[t] 1 Cor. vii. 29. *uti non frui.* Aug.

ingratitude to God, our injustice to our Neighbour, and our carelesness of our Selves; together with the vengeance we deserve for all this. Now, if ever, it will appear high time to leave those evil and dangerous ways, and to return into these pleasant and safe paths for our everlasting good: And that we may heartily ask this, we must first get a firm resolution to set about these Duties, lest we mock God; and secondly we must see our own insufficiency, lest we deceive our selves by thinking we need not the assistance of Divine Grace. If we purpose firmly we do our endeavour, but if we beg the assistance of Gods Spirit we declare our humility, and are like to stand fast in those resolutions; and this we may assure our selves, that it is his desire as well as ours, that we should live such lives. He hath long waited to hear this Petition from us, so that when we ask it heartily he will be sure to grant it, and rejoice over us in that he is likely to reap the fruit of all that Jesus hath done for us.

§.XV. **To the glory of thy holy name.**] This Conclusion may either have respect to all the Petitions before, or it may particularly be applied to the last; In the *first* sense it is a declaration, that (though we shall be happy in having all these Prayers heard, yet) we are not so devoted to our own advantage, as to aim no higher, but we believe it will tend to his Glory as well as our Good. Nothing by us can be added to make his Perfections more glorious in themselves; but by such incomparable testimonies of Grace and Mercy, his Goodness will be more clearly manifested to us and all men; for we consider that his delivering us from Death to Life, retrieving us from fears of Hell to hopes of Heaven, his changing us from Sin to Grace, and doing all this for rebellious Wret-

ches that he could easily destroy. This will be a great Manifesto of his Glory to all the world, for all that see will admire [u], and be encouraged to repent and turn to this most merciful God, and we our selves shall ever remember with joy and delight, that we have found in him a most free propensity to pity the miserable, unspeakable kindness to help the unworthy, and omnipotent power to rescue the perishing from the jaws of eternal ruin; and with these holy thoughts, the flames of gratitude will ever be preserved upon the Altar of our hearts, and from thence daily will ascend a cloud of hearty Praises and Gratulations. Or *secondly*, it may be annexed to the last Petition, *viz.* that we may not only do good, but do it well, having an eye to his glory, *Rom.* xiv. 5,6. not our own estimation, or to obtain the praise of men: That we may live *godlily*, *righteously* and *soberly*, not to our own credit, but *his Glory*, and when we have done all, may in gratitude cast all at his feet, to let all the world see, by whose Long-suffering we are spared, by whose Mercy we are forgiven, and by whose Grace we are reformed: And that our holy Lives hereafter may shew, that we are so in love with God and his ways, that we esteem it our chiefest Happiness to be like him, and walk in them all our days.

[u] 1 Tim. i. 16. Gr. Ἐνδείξῃ. *Gloria ejus est splendida lucis divinæ cadens in utilitatem populi ejus.* R. Jehud. l. 1. Cosri.

§. XVI. Amen.] There is in the Liturgy as well as Holy Scripture a twofold *Amen*, the one Affirmative in the end of the Creed, the other Optative in the end of Collects, and particularly of this Confession; so that here it is an Adverb of Wishing [z], per Apharesi אמן unde LXX. γένοιτο. Vide Full. Miscel. l. 1. c. 2.

[z] Futur. Niph.

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a serious desire that God would grant all our Petitions. Thus the Jews used it at the end of their Hymns [y] and Prayers [z], and in that CVI. Psalm the people are particularly charged, when they had heard that Psalm read, to say *Amen* after it: And the [a] Rabbins enjoined the saying it after every little Prayer, as a thing pleasing to God, and profitable to Men; comparing it to the setting our name to an Epistle writ in anothers hand, which then becomes ours when we sign it [b]. The same Doctors in the Talmud also reprove three sorts of *Amen* (1.) *Pupillum*, when like children they speak it to that they understand not. (2.) *Amen surreptitium*, when by carelesness they say it before the Prayer be done. (3.) *Amen sectile*, when by sleepiness and yawning they cut it in two parts: By all which it appears they would have it pronounced zealously and reverently by all the people. From the Jews our Lord took it, and by placing it at the end of his own Prayer, *Matth.* vi. 13. declared he would have us Christians to subjoin it to all ours; and accordingly it appears the Apostles ordered it, for the most ignorant (who could only join with others that prayed for him) was appointed at the end to say *Amen* [c]. Which we may the rather believe they ordained in the Church, because we find the Masters of *Israel* appointed those who could not pray for themselves nor read, to go to the Synagogue [d], and hear what others then prayed, and by saying *Amen*

y 1 Chron. xii. 36.

z *Eâ voce testati sunt omnes se probare ea quæ recitantur.* Grotius.

a *Quicunque finitis singulis precatiunculis dicit* Amen *in hoc seculo, dicet etiam* Amen *in seculo futuro.* R. Jehud. Tanch. *Ille facit ut redemptio nostra acceleretur.* Alter RR.

b Buxt. Synag. Jud. c. 7.

c 1 Cor. xiv. 16. Gr. ἰδιώτου.

d Buxtorf. Synag. Jud. cap. 5.

heartily to their Prayers, they made those Prayers (as they taught) to become their own. From the practice of the Apostles, it is sufficiently proved to have descended into the constant use of the Church in all ages *, so that all know the People in the Primitive times, used in the conclusion of all Publick Prayers to answer with an *Amen* loud as a clap of thunder. And I wish our times (which pretend to so much zeal) had never laid aside this holy custom, which besides the prescription of Antiquity hath the records of Scripture to produce for its observation. I wish I might be a happy instrument to restore the use of it. Let us, I beseech you, reassume this most useful Conclusion, and all speak it heartily and audibly, to testifie both to God and Men, that we have all one Lord, one Faith, one Hope, and one Mouth: And as we pronounce it let us reflect on all the sentences of the foregoing Prayer, (especially such as vain thoughts hindred us from attending) and sum up all our desires in one devout *Amen*. Lord let all and every of these things be granted to us. If you forbear to say *Amen* out of dislike to the Prayers, do but study them, and I am confident you will be reconciled to them; If you omit *Amen* out of negligence, pray consider how you can expect God should accept that Prayer which you never owned nor consented to: You might as well be absent if you join not with the Minister. And therefore that God may say *Amen* to all our Prayers, he grant us Grace to say it devoutly unto our own: *Amen*.

* *Nos simul Amen dicimus.* Irenæus. *Si pro ipsius Salvatoris pacto in consensu duorum quodcunq; petierint fiet; quid igitur futurum ubi ex tot tantisq; populis in unum congregatis, una vox respondeatur acclamantium Amen.* Athan. *Ad similitudinem cœlestis tonitrue Amen populus reboat.* Hieron.

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The Paraphrase of the Confession.

O most glorious and dreadful Lord God, who art [**Almighty**] in thy Power, and of absolute Authority, able to destroy us and yet willing to spare us, and thereby hast shewed thy self a gracious [**and most merciful Father,**] thy pity encourageth us to confess unto thee with shame and sorrow; That [**we**] thy poor creatures [**have erred**] and daily gone aside out of thy right paths, by frequent, sudden and unobserved sins, [**and strayed**] many times into voluntary, deliberate and habitual transgressions; whereby we have stayed longer and wandred further [**from thy ways**] of pleasantness and paths of peace, where we might have been so safe and happy: And now we are [**like lost sheep**] without our good shepherd, exposed to many secret, subtle and powerful enemies, unable of our selves to resist them or flie from them, and unlikely ever to return to thee, unless thou come to seek and save us. O Lord, we now find to our sorrow that [**we have followed too much**] and too long after false guides even [**the devices**] and false principles of our corrupted understandings; yea we have been led headlong after our mistaken choice by the blind affections [**and desires of our own hearts,**] and thus by forsaking thy conduct, and pursuing all that a mistaken judgment could devise, or a wicked heart desire [**we have**] daily in thought, word and deed, most grievously [**offended against thy holy Laws,**] though we were not ignorant of them, nor can we make any exceptions against them. Who shall plead for us, that have been fully instructed in our Duty, and yet through lazinesse, forgetfulness or worldly-mindedness we have very often [**left undone those things**] which

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our Duty to God, our Love to our Neighbours, and the Care of our own Bodies and Souls required[f]? All [which we ought to have done] in the most sincere and cordial manner, but these we have either omitted or else performed so slightly, that they might almost as well have been left undone; by which thou hast been provoked to give us up to the deceits of Satan: So that [we have] besides these sins of Omission frequently [done those things] also which have tended to Thy dishonour, our Neighbours hurt, and to the prejudice of our own Bodies and Souls[g], the least of [which we ought not to have done] to have gained the whole world. O thou Physician of Souls, our heads are full of evil devices, our hearts of base desires, our lives are overspread with the loathsom sores of actual transgressions, [And there is no health in us,] nor power to help or save our selves out of this misery: 'Tis true we have wilfully brought our selves into this estate, [But thou, O Lord,] who seest our distress, [have mercy upon us,] let thy bowels yern upon so wretched a spectacle, and forgive that horrid guilt that doth amaze us; for though we deserve no pity, yet thou knowest we are [miserable offenders] like to be eternally condemned by thy Justice, if thou dost not pardon us; and certain to perish under thy Vengeance, whensoever thou beginnest to punish us: But for thy pity and compassion sake [spare thou them, O God, that] (knowing they have deserved thy wrath, and fearing before it comes) do of their own

f *Here reflect upon what you read §. 6. and 14. calling to mind what you have omitted of your Duty to God, your selves or others.*

g *Here remember your Sins of Commission (as hath been said) and call to mind your breaches of the second, third, sixth, seventh, eighth, nineth and tenth Commandments.*

own accord [confess their faults] in hopes to find mercy and a deliverance, if not from temporal judgments, however from eternal. Although, O Lord our God, when thou hast removed thy judgments, unless thou also take away the security and presumption that our sins leave behind, we shall want thy favour still, which is our only happiness: Therefore we further pray [Restore thou] that health and peace, freedom and strength we had before we did offend; for we now relent and are of the number of [them that are penitent,] and resolve, if thou wilt cleanse us from the dregs of these corruptions, never to do the like again. We confess we have no merit to deserve these things, and so no ground in our selves to expect them; but we hope thou wilt grant us all these requests, O thou God of truth, because they are [according to thy promises] which thou madest so freely, and resolvest so fully to perform. O Lord, thou hast openly [declared] and proclamed these thy gracious intentions [unto mankind,] on purpose that such poor sinners as we (who are not excepted) might not despair, but lay hold on those comfortable Promises which are made [in Christ Jesu our Lord,] who purchased this favour for us, and in whom thou art reconciled to us; so that we not only hope for a pardon, but mindful of his intercession, we beseech thee further to give us thy Holy Spirit. [And grant, O most merciful Father, for his sake] who is now pleading in heaven for us, [that we] who have earnest desires and unfeigned purposes to amend, though we cannot satisfie for the time past, [may hereafter] give all diligence to [live a godly] and religious life in observance of all our Duties to thee; that we may love and fear thee, honour and adore thee, believe in thee, and rely upon thee, long for thee, and delight

light in thee above all the world, daily seeking to know thee, praying for thy help, praising thee for thy mercies, and waiting in hopes of the eternal enjoyment of thee; that by serving thee we may be enabled also to lead a [righteous] life in all justice and honesty, love and charity to our Neighbours, hurting no man in thought, word or deed, but ready to relieve and help all to our power, doing ever unto others what we would have done to our selves. And lastly, grant that by thy Divine aid, we may live a temperate, a chast [and a sober life,] mortifying our lusts, moderating our desires, and restraining our appetites, so that we may avoid all carnal delights that would cloud our reason, engross our thoughts, pollute our bodies and souls, or unfit us for thy service; which if thou shalt please to do for us, thy Mercy in forgiving our grievous sins, thy Pity in delivering us from apparent ruin, and thy Grace in strengthening us to live a reformed life, will not only be our advantage, bvt turn [to the glory of thy holy name,] which shall be praised by us and all the world for these incomparable testimonies of thy unspeakable loving-kindness to us poor sinners both now and evermore. And in token of our earnest desire of all this, we unfeignedly sign it by heartily saying [Amen,] Lord grant it may be so.

SECT.

SECTION IV.

Of the Absolution.

§. I. *Of Absolution in general.*

SIN doth abridge the Soul of its free Converse with God, binding it down by its terrors, and holding the wicked fast in its chains unto the Judgment of the great day, wherefore it is compared to a Bond [h], and sinners are said to be holden in its Cords, *Prov.* v. 22. but since Christ came to loose these Bonds, *Isai.* lxvi. 1. they are now prisoners of hope, *Zach.* ix. 12 because Jesus hath the keys of Death and Hell, and he can loose whom he pleaseth, by forgiving, that is, *absolving* and unloosing those Bonds. But because he is now invisible and employed in heaven to intercede for us, before his departure he appointed his Apostles to supply this place, giving them Commission, *Matth.* xvi. 19. and xviii. 18. *John* xx. 22, 23. by a visible and external application of this power, to support the spirits of all true Penitents, till himself should come to ratifie their *Absolution*; upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented, and at this day it is retained in our Church as a part of the daily Office; which being so useful, so necessary, and founded on Holy Scripture, needs not any arguments to defend it, but that the Ignorance and Prejudice of some makes them take offence at it, and principally because it hath been so

[h] Acts viii. 23. Græc. Συνδεσμον ἀδικίας.

so much abused by the Papal Church: So that it may perhaps help the Devotion of many, if we discover the true meaning of *Absolution*, and the mistakes of our Adversaries on both sides; as well those who make it nothing, as those who urge it *instar omnium*; those who would rob us of it, as those who would ensnare us by it. (1.) The true Judgment of the Church of *England* concerning Absolution, may best be gathered from the Liturgy, in which are three Forms of Absolving set down: The first *declaratory* here, which is a solemn promulgation of Pardon by a commissionated person, repeated every day when the whole Congregation confess their sins, wherein they are assured of forgiveness, if they repent and believe; and this is fitted for a mixt Company of good and bad men, where many Hypocrites feign Repentance; but this Absolution gives no encouragement to such, only it assures all that there is a Pardon, and shews on what terms it may be had; so that to those who truly do repent it is present Remission, to those that do not it is a Monitor that they may repent; it comforts the godly, and allows not the wicked to presume, no nor yet to despair: And this being pronounced to all the people, every one is to take his portion. The second Form is *petitionary* in the *Communion-Service*, where the Minister lays down the Promise, and on that ground, by virtue of his own Office, begs of God to make that Promise good, and this is more than the Prayer of another person; because the Minister, who is sent to assure men of Pardon, upon their Faith and Repentance, when he sees such lively signs of both (as most shew at the Lords Table,) may with authority and confidence, request Almighty God to forgive them who in all likelihood are come up to his own terms: As a Captain when a besieged Town hath

hath yielded upon the Articles sent by the General, may confidently require him to seal them. So that holy Matron came to S. *Basil*, and desired from him Remission of her sins, and when he answered, God alone could forgive, she answered, *I know that, and therefore I desire the Prayers of you his Officer may be presented to him for me.* And we read in Gods Word of this petitionary Absolution, *Acts* viii. 24. *James* v. 15. which is something more than the former, because at the Holy Sacrament, our sight of sin is clearer, our sense quicker, and our fear greater; so that then we need more comfort than to be told barely there is a Pardon, and are fit to receive more, because there we shew more signs of Repentance. The third is *judiciary* in the *Office for the Sick*, wherein the Priest having declared there is a Pardon, and prayed for the sick person, doth by Gods Authority, and as his Substitute [i], declare him [whom he believes truly penitent] loosed from the guilt of his sins by Christs merit. But this so high and solemn Office is not by our Church prescribed to be performed but only to a weak or dying man, nor to him but upon his hearty Confession, and being full of fear and sorrow; and when he shall desire to hear his Pardon from the Priests mouth, before he go to Gods Tribunal: In such case out of pity to this dejected Soul, and to fortifie him against the agonies of Death (upon evidences of his true Repentance) this Absolution may be given: If he Priest be deceived [k], the man is no worse; if he be not deceived, he is the better by having the comfort of his Pardon antedated in his need. Now by all this it

[i] *Quantum in se est sacramentum reconciliationis homini impendit.*

[k] *Deus non semper sequitur judicium Ecclesiæ, quæ per surreptionem & ignorantiam interdum judicat.* Pet. Lom. Sent. l. 4.

appears

appears, that our Church neither refuses to give Absolution, after the solemnest manner in some cases (as some among us have fancied) nor yet applies that Form to every Confession, as the Romanists generally do, who scarce ever use the two first sorts of Absolution. To this brief account we shall add these Considerations. (1.) Those who think the Priest ought not to absolve any persons, are grosly mistaken: For why then did Christ repeat this Commission so often? Are all those Lines wholly insignificant? They must take them so to be, who fansie this but a personal Privilege dying with the Apostles: The Primitive Church did not so understand them, for it is easie to prove that Absolution was used frequently in the three first Centuries, and therefore why may not we use it now, since penitent Sinners need comfort now as well as any did then, and why should the Remedy cease while the Disease remains. Christ gave the power of these Keys to all the Apostles and their successors; and S. *Peter* absolved the penitent Jews [l], S. *Paul* the submissive *Corinthians* [m], and S. *John* applies it to all Ministers [n]; and why should any be offended at our exercise of it upon a weighty occasion. If it be objected, *Luke* v. 18. that *God alone can forgive*; we grant it, that none but God can absolve in his own right; but 'tis certain, that this power may be communicated to an Angel, *Exod.* xxiii. 20, 21. or to Men, for the Apostles were men (though holy men) and they had it; God reconciles, but *unto us* (saith S. *Paul*, 2 *Cor.* v. 18.) *is committed the* Administration of it. He the Lord, we the Stewards of these Mysteries; nor does this invade Gods Prerogative any more, than it would impair the Kings Priwilege (of pardoning condemned Malefactors) if one

[l] Acts ii. 38.
[m] 2 Cor. ii. 10. Ἐν προσώπῳ Χριστοῦ.
[n] 1 John v. 16.

one of his Attendants shall by Royal Appointment deliver the Pardon sealed to him that must have the benefit of it. It is therefore no absurdity to say, *God pardoneth*[o] when the Minister absolveth according to the Euangelical conditions of Pardon, and if any be not forgiven upon it by God, it is not by want of right in the Priest, but for want of Penitence in the party; and no doubt in such case if the Minister judgeth to the best of his skill, he doth his Duty: though where Faith and Repentance is wanting, God himself will not forgive; nay where men grow worse, he revokes his own purposes of Mercy, as well as the Ministers sentence: But we may suppose he will the sooner forgive, when his commissionated Servant hath piously and prudently proceeded so far. But (2.) we do lament to behold this sacred Privilege abused by the *Roman* Church to serve the ends of Pride, Avarice and carnal Policy. And *first* we disallow that Arrogance of fixing this Power to S. *Peter*'s Chair or those Authorized by it: because we know all the Apostles had as much right to absolve as S. *Peter*, *John* xx 22,23. and from them it descended (say we) to Gods Ministers, not only to (him that calls himself) Christs Vicar *Secondly*, we detest that accursed Simony which they use, to sell Pardons, prostituting the Top-Jewel of the Priestly Mitre for filthy lucre; and not only so but by this means they cherish Vice, fill the World with Atheism and Profaneness[p], disgrace Religion, and ruin many Souls who rely upon such broken reeds, I mean bought Pardons. *Thirdly*, we disclaim that *Machiavillian* Policy of making Absolution an Art

[o] *Deus quoque peccata dimittit per eos quibus dimittendi tribuit potestatem.* Ambr. in Luc.

[p] *Crescit enim ibi multitudo peccantium cùm redimendi peccati spes datur, & facile itur ad culpas, ubi venalis est ignoscentiæ gratia.* Arnob. l. 7.

to advance the Priests in estimation with the common People, and to give them opportunity to pry into the secrets of Princes; for under pretence of exercising a Spiritual office they aim at Temporal things, and to these ends they enjoin *Auricular Confession*, place the Priest in Gods throne [q], as the *Audian* Hereticks of old and *Donatus* disciples [r] did; contrary to the antient Church of Christ [s], nay to their own Opinions [t] and Practices [u] in former times, and therefore we may and must declare our abhorrency of these evil uses of Absolution, though in that sober, moderate and useful manner we do perform it, we do not vary from the prime intention of Christs Commission, and the practice of Antiquity; Absolution was instituted by Jesus, and if it have been corrupted by men, we will cast away the Corruptions, not the Ordinance it self.

[q] *Sacerdos est Judex condemnare vel salvare.* Bellarm. de Pœn. l.3. c.2.
Attritio virtute clavium fit contritio. Cor. Gl. ad Dist.1.de Pœn.
Negatur remissio iis quibus noluerunt sacerdotes remittere. Bellarm.sup.
[r] Optat.Milev. in Parmen. l.5.
[s] *Homines autem in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent.* Ambros. de Spir.San. l.3. c.19.
[t] Vid. Biel. in 4 Dist. 14. Quæst.2.
[u] — *Secundùm quod potestas mihi tradita se extendit — & quantum debeo & possum.* In vet. form. Indulg. P. Martin.

The

§. II. *The Analysis or Division of the Absolution.*

- The Absolution contains these three things,
  - 1. The Commission, in which is shewed,
    - 1. From whom it comes, — That God who is — 1. Able, 2. Willing, — Almighty God, the father of our Lord Jesus Christ,
    - 2. On what occasion, — who desireth not the death of a sinner, but rather that he should turn from his wickedness and live:
    - 3. To whom, Ministers, — And hath given power and commandment to his Ministers,
    - 4. For whom, his People, — to declare and pronounce to his people being penitent,
    - 5. About what, — the Absolution and Remission of their sins.
  - 2. The Execution of it, by declaring
    - 1. Who giveth, — He, *viz.* Almighty God,
    - 2. What is given, *viz.* Deliverance — from the Guilt and Punishment, — pardoneth and absolveth
    - 3. To whom, *viz.* — 1. How many, — all them; 2. How qualified, — 1.] that truly repent and 2.] unfeignedly believe his holy Gospel.
  - 3. The Application or a direction to Prayer, shewing,
    - 1. For what we must pray, — Wherefore let us beseech him to grant us 1.] true Repentance, 2.] and his holy Spirit,
    - 2. Why we must pray, for these, *viz.* that we may have
      - 1. Present acceptance, — that those things may please him which we do at this present, and
      - 2. Future assistance, — that the rest of our lives hereafter may be pure and holy, so
      - 3. Endless happiness. — that at the last we may come to his eternal joy,
    - 3. How we must pray for them, — through Jesus Christ our Lord. Amen.

A Practical Discourse on the Absolution.

§. III. ALmighty God, the Father of our Lord Jesus Christ,] There is nothing in the world more desirable than the peace of a good Conscience, especially to those who have felt the smart of a Conscience disquieted by sin. The pardon of sin, which removes those terrors, is most welcome news to such, and the messengers most acceptable, *Rom.* x. 15. but he that hath been truly humbled, will make a stop (either out of doubting or admiration [x]) when a *Nathan* is sent from God to tell him of a pardon, 2 *Sam.* xii. 13. he wishes it might be according to that word; only the greatness of his desires awaken some little Jealousies, lest the message be too good to be true, and therefore such an one may ask us by what Authority we do this (*Matth.* xxi. 23.) we answer we are but deputed Servants (*Heb.* v. 4.) in all we do, much more in this transcendent part of our Office, 2 *Cor.* v 8. We shew them our Commission from Almighty God, whose power none can question, it being a part of his name, *Exod.* xxxiv. 7. to be the pardoner of iniquity, transgression and sin, *viz.* of all sorts in thought, word and deed. His Laws indeed forbid sin, and his word decrees punishment for it, but this doth not tie his hands, nor take away his privilege [y] to forgive, by which indeed he shews himself Almighty [z] [Αὐτοκράτωρ] supreme Lord of

x Luke i. 34. Gr. πῶς ἔσται τοῦτο, *non dubitantis sed admirantis.* Grot.

y *Deus cùm legem ponevet, non ademit sibi omnem potestatem: sed habet ignoscendi licentiam.* Lactant.

z *Imperatori licet sententiam revocare reumque mortis absolvere, & ipsi ignoscere, quia non est subjectus legibus qui habet potestatem legis ferre.* August.

of all the world, above us and his own Laws, so that he can dispense with them: He that bound can loose without appeal or control, *Revel.* iii. 7. We come from him who is the offended Party, and the Judge, who if he please to forgive, can do it so fully, that neither Men nor Devils can call you to a further account, *Rom.* viii. 33. Now if this term of *Almighty* prove dreadful as representing an Almighty Justice who remits not without bloud, *Heb.* ix. 22. so that the poor Soul ask (with *Isaac*, *Gen.* xxii. 7, 8.) *Where is the Lamb?* I answer, God hath provided; and in the next words, *Behold the Lamb of God*, Jesus Christ; for this *Almighty God* is *the Father of our Lord Jesus Christ*, and in him the Father of mercies and God of all comforts, 2 *Cor.* i. 3. For being satisfied with that all-sufficient Sacrifice, God now can be just and yet forgive us, 1 *John* i. 9. He that sends us, can pardon by his Supremacy easily, may do it by his Covenant in Christ Jesus justly, will do it through his love in him certainly. And now methinks the pious man should be transported with ecstasies of Reverence and Love; Reverence to this mighty God, Love to this merciful Father. Behold that glorious God whose anger thou hast provoked, and whose Commissions for thy final ruin were issuing out to be executed by the destroying Angel; he is now the father of Jesus, and for his sake, and at his intreaty hath sealed thy Pardon, and cancelled that Warrant signed for thy Execution, *Ezek.* xviii. 4. and sent thee a full and free Absolution by the hands of a Messenger of Peace; what posture is lowly enough to receive it? What Love great enough to return for it? O blessed change! Now thou seest what Jesus hath done for thee; look not so much at the Hand that brings it, as the Power that sent it, and the Merits that purchased it: So shall

thy Faith be firm, thy Comfort sweet, and thy Peace durable; so that nothing but wilful renewed affronts against him that sent it, can alter thy Pardon, abate thy Joy, or disturb thy happy Peace.

§ IV. **Who desireth not the death of a sinner,** These are the very words of God himself, *Ezek.* xviii. *v.*23. and for better confirmation they are again repeated, *Chap.* xxxiii. 11. and are strengthened by an Oath, which he is pleased to take by his Life, that is, himself, *Heb.* vi. 13. Not that he needs such bonds * to keep him to his Promise, but for the confirmation of our Faith, and as a condescension to our Infirmity [a]. Indeed all Gods words are most true, but not many have an Oath annexed as this hath, which he (that will not have us swear but upon weighty occasions) would not have added, but because the belief of this is the foundation of all Religion, since no man can begin to seek to God, till he believe that he delights in Mercy, *Heb.* ii 6. and is willing to receive those that turn to him. Wherefore let us not doubt so great and necessary a truth confirmed with his Oath [b], who assures us he wills not the death of a sinner [c]; He doth not will nor desire it, as we do those things which we have pleasure in, but is even forced to it against his inclination. Which gracious nature of God is here set before the sinners eyes, to discover what probability there is for his granting out such a Commission, because he that desireth not the death of such, is very likely to offer such a Pardon: It is indeed

* Num. xxiii. 19.
Οὐ γὰρ δι' ὅρκον πιστὸς ὁ Θεὸς, ἀλλὰ καὶ δι' αὐτὸν ὁ ὅρκος βέβαιος. Philo.

[a] *Deus loquitur nobiscum linguâ filiorum hominum.* RR.

[b] *O beatos nos quorum causa Deus jurat! O miserrimos si nec Deo juranti credimus.* Tert. de Pœnit.

[c] LXX. Μὴ θελήσει θελήσω. Vatab. *Num desidero aut volo?*

deed only said he wills not their death, but this Phrase means, he desires the life, even the everlasting life of all Penitents [d]: So that if the hopes of Remission will support them, and give them incouragement to seek for happiness, they shall find enough in him. To do good is the nature of God, he doth this willingly and readily, without the consideration of Merit or expectation of Reward, but Punishments are extorted from him [e] by mens wickedness; and when he inflicts them, he expostulates with himself like an indulgent Father about to correct a disobedient Child [f]: So that it is no incredible thing, that he should send a Pardon. It is the device of *Satan* to picture the Almighty so dreadful, that he may be a terror to his Supplicants, to make men fear, and hate, and flie from him, rather than serve him with delight. But God is Love, and especially kind to men [g], who have no reason to dishonour him by dismal apprehensions of him. Remember I beseech you, the Price paid for you, the Covenant made with you, the Promises given to you: Call to mind how justly, frequently and easily he might have cut you off, if he had not designed to be reconciled; and think of the earnestness of his Invitations, continuance of his Patience, the arts of his Providence, and all other means used to preserve you; and then blush at your selves for having ever had hard thoughts of God, or doubting he would not *absolve* you: Whoever hath so conceived of God is as bad as an Atheist;

d *Negatio mali in SS. notat accumulationem boni.* Joh. iii. 18. Joh. xi. 26. *vide* 1 Tim. ii. 4. 1 Thess. v. 9.

e Lam. iii. 33. *Non afflixit ex corde.* Varab. *Non est proprium Dei affligere & castigare homines, sed alienum.* Annot. ejusdem.

f Hosea xi. 8. Ezek. xxxiii. 11.

g Οὐδεὶς Θεὸς συνοὺς ἀνθρώπῳς. Plato. 1 John iv. 8.

for one takes away Gods Being, and the other his Goodness, as if like the *Scythian* Deities [h], he rejoiced in human Sacrifices; yea we our selves had rather be reported to be dead, than traduced living; but though this unbelief do attempt to dishonour God, the mischief lights upon itself; for God is glorious still in Mercy, and he that does not believe it, is void of Love and Hope, weak in Faith, full of Fears, and dismal Expectations [i]; and when he that is persuaded of Gods Mercy, can rejoice in hearing this Absolution; the other quarrels with the Messenger or suspects the Master, and tortures himself with endless scruples.

[h] *Melius esset nullos credere Deos, quàm esse putare, sed sanguine cæsorum hominum lætatos existimare.* Plutar. de Superst. Scyth. & Gall.

[i] *Et faciunt animos humiles formidine divûm, Depressosq; premunt ad terram.* Lucret.

§. V. But rather that he should turn from his wickedness and live,] We must be cautious while we endeavour to prevent Despair, that we encourage not Presumption; and lest any should think, when they hear of Gods kindness to sinners, that he will allow them their sins, *Rom.* vi. 1. this is added to shew that he so desires our Happiness as the End, that he desires our Holiness as the Way thither: He would have us live, *viz.* in eternal Glory, but his desires cannot be accomplished, if we continue in our wickedness, because then God is obliged in Justice to destroy us; therefore he labours to turn us from those evil ways which end in death, and to bring us into the safe paths of holiness, which are the beginning of heaven upon earth; for the felicity of heaven is but an addition to, and the perfection of holiness. In vain then does any trust to this Mercy of God who lives wickedly still: For what Father would spare his obstinate Child,

Child, or what Prince pardon his rebellious Subject, but upon condition they will not renew the same crimes? It is possible indeed to obtain a Pardon from man, when the offenders mean not to reform; *Cæsar* was stab'd by *Brutus* a reconciled enemy, whom he had adopted for his Son; *Cicero* was beheaded by *Popilius* whom he had saved from publick Justice. But the all-seeing God knows your purposes, and can tell what you will do hereafter; so that you may deceive your selves in hoping for forgiveness while you turn not from your wickedness; but you cannot deceive him to make him really grant it, he will not make his mercy the support of your iniquity; nay, it would undo[k] sinners, if he should too easily forgive; such Mercy before true Repentance would make sin cheap, and encourage men to do wickedly. Wherefore he sends his Ambassadors to proclame his gracious intentions of saving you, lest any should grow desperate with *Cain*, *Gen.* iv. 13. and as the hardened Traitor, resolve to die in their Rebellion; but these Ministers of God are first to turn (*Acts* iii *ult.*) men from their iniquities, and if they prevail in that, they have a Pardon ready sealed, and can assure them of life everlasting. That God who punisheth unwillingly will freely forgive, it is most evident he had rather give you life, and will rejoice if you accept it, and if you miss it, it is because you had rather sin and die, not because he had rather you should so perish.

[k] Τάχιον διεκπεσεῖν, ἢ πρὸς καλῶς ζῆν τοῖς διεκπεσοῦσιν, καταφρονοῦντες γὰρ ἂν ἐνιάτε τῶν κακῶν, δίδοιεν ἢ φυλαττόμενοι πείσοιεν αὐτὸ, ἐν αὐτῷ ὄντες. Orig. κατὰ αἱρ. l. 3.

§. VI. And hath given Power and Commandment to his Ministers.] Whoever hath a just Right and absolute Authority, may either exercise it in person, or depute

depute others by communicating to them their power to act subordinately, and then these Substitutes have a Ministerial Right, so far as their Commission extends. A Temporal Prince can do thus, and chuse which of his Subjects he pleaseth, to act in his Name and by his Authority. Much more may the God of Heaven do so, and we are taught whom he did chuse, *Matth.* xxviii. *ult. viz.* The Apostles and their Successors, who are his Ambassadors, 2 *Cor.* v. 20. his Ministers and Stewards of Divine Mysteries, 1 *Cor.* iv. 1. nay the Presidents of Souls [l], and the familiar Friends of God [m], the Scripture calls them Angels [n], because they have the same emploiment which the Antients ascribed to Angels [o], to convey messages between God and men, to present their Prayers unto him, and bring back the news of his Love, and especially to bring this Pardon to the Penitent, yea to proclame it even to the impenitent. Wherefore let those that despise the Priest, or who invade his Office, or allow no difference between a Pardon pronounced by him and an ordinary person, take heed of contemning those whom God so highly honours, and beware they intrench not upon the Supreme Power of the sender, in disallowing the Subordinate Power of those that are sent. A condemned man may be told of a Pardon intended to him, but he will then believe and humbly rejoice in it, when his Princes Herald approacheth with it in his hand: And

[l] Heb. xiii. 17. Græc. ἡγούμενοι. 1 Thess. v. 12. Gr. προϊσταμένοι.

[m] Lev. x. 13. קרוביו *Propinqui Dei.* Fagius in locum.

[n] Jud. ii. 1. Ch. Par. *Ascendit Propheta in legatione à coram Domino.*

[o] Πρεσβευομένους καὶ διαγγέλλοντας τὰ τε θείου τοῖς ἡγεμόσι τοῖς ἐπουρανίοις ἀγαθὰ, καὶ τὴν βασιλικὴν ἢ εἰσιν ἐπήκοοι χάριν. Philo de Plant. Noe.

Δαίμονες — *Divinorum sunt patefactores— Traducunt divina ad nos & nostra vicissim ad divina perducunt.* Jamblich. de Myster.

And should not we shew as much reverence and joy upon the news of a greater Absolution; as that learned Professor did [p], who though in some things he dissented, yet in this of Absolution was so clear, that he desired it on his Death-bed, and kist the hands of his Brother-Professor [q] who at his earnest Request had absolved him.

[p] Dr. *Reynolds.*

[q] Dr. *Holland.*

But besides their *Power*, as the Ambassadors of Christ, they have a special Charge and *Command* to restore them that fall, *Galat.* vi. 1. to comfort the feeble-minded, 1 *Thess.* v. 14. and under the Allegory of Shepherds, *Ezek.* xxxiv. 4, *&c.* are severely threatned, if by their neglect, the diseased, broken and scattered ones of the flock shall perish; and certainly if sinners grow desperate because they know not of a Pardon, it will be heavily charged upon these Shepherds, who do not proclame this (as we do in our Church every day) to bring such to a hearty Repentance. A *Power* we have always, but when there is any truly humbled, then we have an express *Command* to loose them of their bonds.

§. VII. **To declare and pronounce to his people being penitent, the Absolution and Remission of their sins,**] As the Priests of the Law were to pronounce a Blessing upon the offerers, *Numb.* vi. 24, *&c.* So those of the Gospel are to dispense the Blessing of Absolution unto the Penitent. And we declare it in this daily Form according to the power which God hath given us; but upon great need and especial occasion, are ready more solemnly to pronounce it to those that are prepared for it, according to the particular charge we have received; and in both cases we can assure those that truly repent, that the guilt of their sin shall be absolved, and the punishment remitted:

ted: But God himself will not forgive any but those that are *penitent*, and therefore his Servants cannot, whose power in this is limited and regulated by Gods Will. Indeed we cannot see the hearts of men, nor infallibly determin of the Sincerity of their repentance; but yet we see external signs of it, Prostration, Confession, and in some, Sighs and Tears. Wherefore Charity obligeth us to judge favourably [r] in dubious cases, and it is better to commit an error on the right hand of Mercy, than a horrid crime by Cruelty [f], and good men [c], especially Ministers, out of tenderness should hope the best. The Rabbins say in the cause of Bloud, if one have the casting voice, he must ever take the merciful side, and give his suffrage for sparing; and the same reason holds here, especially because in a mixt Congregation, many are truly penitent, and some of them much dejected, and these must not starve for fear others surfeit, lest we *destroy the righteous with the wicked*: Wherefore we hold out a daily Pardon, but we sufficiently exclude the ungodly, because we declare it only belongs to the *Penitent*. Yet though the Minister is to judge charitably, the People are to examin impartially, because though the Servant cannot, yet the Master can distinguish between the penitent and impenitent. And though the Minister shall have a reward for his Charity, the obstinate Sinner shall not have the benefit thereof. Let it therefore be your care to examin your hearts and repent truly, that so you may not only have a Pardon from Man, but from Almighty

[r] 1 Cor. xiii. 7.

Justius est occulta de manifestis præjudicare, quàm manifesta de occultis prædamnare. Tertul. Apol.

[f] Εἰ δίον τι ἁμαρτεῖν τὸ ἀδικῶς ἀπολύσαι, ἢ τὸ ἀδικῶς ἀπωλέσαι ὁσιότερον. Antiphan.

[c] *Credulitas error est magis quàm culpa, & quidem in optimi cujusque mentem facillimè irrepit.* Cicero.

mighty God also; for he that truly repents, and then comes humbly to receive this Absolution, shall have God sealing it to him.

§. VIII. **He pardoneth and absolveth.** The unjust Steward for flattery and advantage, doth in his own name by private compacts, diminish and remit his Masters debts, without his consent, *Luke* xvi. 5, 6. and those Priests are false Stewards to the God of Heaven, who in the same manner acquit sinners. But whatever the Priests of the *Roman* Church may get by such fraudulent dealings, sure I am God keeps so exact a Debt-Book, that he will lose nothing, only the credulous Debtor shall suffer by his rash belief, when he is called over to a new reckoning; but because Fidelity is the most necessary qualification in a Steward, 1 *Cor.* iv. 2. we do not pretend to do this in our own names; but being to publish a Pardon, we do it *in nomine Domini* (not we but *he pardoneth*) for it is Gods sole Privilege to forgive sins: The Scribes and Pharisees called it Blasphemy for any to pretend to this power, *Luke* v. 21. and the Fathers of the Christian Church prove Christ to be God, because he forgave sin [u], which none can do but God [x] and his Son Jesus who is also very God, and purchased this mercy of Absolution with his own bloud [y]; wherefore we give to God the things which are Gods, and plainly declare, he is the Author, we the Dispensers only of this favour, the Witnesses and Messengers to bring certain news thereof [z]. The supreme

[u] *Ergo qui remittit Deus est, quia nemo remittit nisi Deus.* Hilar. in Matth. Can. 8.

[x] Ἁμαρτήματα γὰρ ἀφίεναι μόνῳ τῷ Θεῷ δυνατόν. Chrysost. in 1 Cor. xv.

[y] *Ille solus peccata dimittit qui pro peccatis mortuus est.* Ambr. *Veniam peccatis quæ in ipsum commissa sunt, solus potest ille largiri qui peccata nostra portavit.* Cypr.

[z] *En, fili, certifico te remissa tibi esse peccata; hujus me testem habebis. Vade in pace.* Fer. in Matth. ix.

preme Judge, he from whose Sentence is no Appeal pardoneth thee; fear not then the state of *Agag* whom *Saul* had pardoned, but God had not; whereupon *Samuel* hewed him to pieces in the midst of his vain hopes that the bitterness of Death was past. *He pardoneth* that hath no Equal to examin or approve, much less Superior to disanul his actings: Our Absolution therefore is profitable when the persons are meet to receive it[a]; but the stamp of God will make it currant in Heaven itself. The Priests Pardon is not complete, till it be ratified there; while we are holding out this Absolution, he that knows who among you are true Believers and really Penitent, will to such seal their Pardon in Heaven, which will make ours to be valid: For it is our great Master that absolveth, because what we do is pronounced in his Name, dispensed by his Authority, offered on his Conditions, and confirmed by his Approbation.

[a] *Tunc enim vera est absolutio Præsidentis, cùm æterni arbitrium sequitur Judicis.* Gregor. Hom. 26.

§.IX. **All them that truly repent and unfeignedly believe his Holy Gospel,**] Repentance and Faith are by Christ; *Mark* i.15. and his Apostles, *Acts* xx.21. made the conditions of all the Gospel-Promises; and without them no Absolution can be had. Those that have these no man can condemn, but without these no man can acquit. It was therefore a great arrogance in those Ecclesiasticks in St. *Jerom*'s time, who imagined they could save or destroy at pleasure[b], and it is as great a vanity in any to believe a Servant acting contrary to his Masters known Will. Wherefore if

[b] —*ut vel damnent innocentes vel solvere se noxios arbitrantur.* Hierom. Com. in Matth. l. 3. *Ne Angelus nec Archangelus potest, nec Dominus ipse, si peccaverimus nisi pœnitentiam deferentibus non relaxat.* Ambr. Epist. 28. ad Theodos.

if any by Hypocrisie shall think to surprise an Absolution; or if he that dispenseth it, act by Prejudice or Corruption, it will be insignificant, because it is he must ratifie the Pardon who can see whether these qualifications are in him that receives it or no, and though we hold out this Act of Grace to all, yet our Master pardons none but such as do repent truly and believe unfeignedly; and how many soever do so, though they have been the worst of sinners, they shall every one be forgiven. Let us then take care to come 1. With an *humble*, *lowly*, *penitent* and *obedient heart*, sorrowing and being ashamed, fearing exceedingly, confessing humbly, and resolving heartily against all sin; let us beware that a hard Heart, a customary Confession and hypocritical Pretences do not ruin our Hopes and blast our Desires; for he only pardoneth the real Penitent. 2. Let us bring with us an *unfeigned Faith* in his Gospel, trusting in the assurances of his Promises, persuading our selves of the necessity and excellence of his Laws, and confirming our Souls in the expectations of his Rewards; and this Faith unfeigned will (1 *Tim.* i. 5.) open the door of Mercy: But for that bold challenge which some make to the Promises and the Benefits of the Gospel, while they are void of Hatred to Sin, or Love to God; it is only feigned to stifle the accusations of Conscience, to ward off the threats of the Law, and to give the man liberty to sin. God will never accept such to Remission, who have no other ground for their confidence, but only because they had persuaded themselves of a falshood. Remember you come to him *that searcheth the heart* for a Pardon, and strive that your Repentance may be true, your Faith cordial and sound, and learn by this order first to repent of your former evil ways, before you entertain too particular confidences

dences of Gods Love and your Interest in Jesus: For when you have truly repented, the more firmly you believe, the greater will be Gods Glory, the sweeter your Comfort, and the sooner will your Absolution be confirmed. Though your Iniquities are heinous and innumerable, if upon this sight of them, you do condemn your self, with real purposes of amendment, and notwithstanding your unworthiness, do trust to the Merits of Jesus, and believe all the gracious Promises of the Gospel; I doubt not to assure, this your Repentance and Faith, shall pass the Test of God himself, and your desires shall be satisfied in his Mercy.

§ X. **Wherefore let us beseech him to grant us true Repentance and his holy Spirit,**] The Duty of a Minister chiefly consists in Instruction and Exhortation [c], the first to convince the Understanding, the second to engage the Affections; both which parts of his Office the Priest doth here exercise; for hitherto he hath testified there is Remission to be obtained, and now he exhorts to seek for it. In this Paragraph we are directed how to obtain, in the following we are encouraged by the benefits to be had thereby. Now this present Exhortation is a conclusion inferred from all the former parts of this Absolution, which in this word [*Wherefore*] are urged as so many Motives to quicken our addresses, *viz.* 1. Since God who is full of Power and Mercy would not the death of us sinners, but desires we may live; *therefore* we may cheartully come to him for help, who will be as well pleased with the opportunity of giving, as we with the mercy of receiving. 2. He hath commissionated Ministers to be the Heralds of his willingness to forgive, *wherefore* let us in answer to this gracious

[c] Acts ii. 40. Gr. διεμαρτύρατο καὶ παρεκάλει.

cious Proclamation, go in and submit to him, who though he be the offended party, first sent to us to be reconciled. 3. He hath assured us he will absolve none without *true Repentance*; *wherefore* let us beg of him who requires this condition to give what he requires [a]: Upon all these considerations *let us beseech*, &c. If we now make not our applications, it will be a despising his Love, slighting his Message, and sending back his Servants empty. O let us earnestly pray for true penitence, we are encouraged by his gracious nature, engaged by his courteous offer of a treaty, urged by necessity, as being not like to be forgiven without it. Further, we must ask these favours of him, from whom comes *every good and perfect gift*, Jam. i. 17. and if we consider what we ask, *viz.* Repentance and the Holy Spirit, we shall easily discern they must not be sought any where else. *Repentance* is a change of the notions of the mind, the choices of the will, the actings of the affections and passions, induing us with new joys and sorrows, hopes and fears, desires and aversations: So that it is a kind of new Creation [e], and he alone that brought life out of death, and light out of darkness, can bring us from the death of sin and darkness of iniquity, to the life and light of holiness and piety [f]. We can fall down by our own weight, but we cannot rise out of this narrow pit without help, nay we sink lower, for our hearts are as backward to repent as forward to sin, and by frequent Commission we love Sin more, and are more loth to part with it; yesterday we mistook by accident, to day we desire to be again in such circumstances, to mor-

[a] *Domine, da quod jubes, & jube quod vis.* D. Augustin.

[e] Eph. iv. 24. Ἐνδύσασθαι τὸν καινὸν ἄνθρωπον.

[f] *Nulla sine Deo mens bona.* Senec.

g — *Viréſq; acquirit eundo.*

row we ſhall run into them g, ſo that we muſt ſeek *Repentance* from God, and his *Holy Spirit* alſo, which is therefore called *His*, becauſe it only proceeds from him. Now theſe two being both ſo neceſſary for us, and of ſo incomparable advantage to us, let us humbly on our knees beſeech God to grant them to us; which word [*grant*, *Acts* ii. 18.] denotes a free act of Grace from a Prince to his Subject, though few offending Subjects can have a Pardon granted upon their Repentance; yet God deals ſo with us, and hath not only promiſed to forgive us when we do repent, *John* vi. 37. but to give us grace that we may repent, *Acts* v. *v.* 31. and if we have this gracious aſſiſtance, no doubt we ſhall repent truly, and not fall into *Ahab*'s Hypocriſie, *Iſrael*'s Treachery, *Pſal.* lxxviii. 34. nor *Judas* his Deſpair. O let us pray for *his Holy Spirit* of Grace which will open our eyes to ſee our ſins, ſoften our hearts to mourn for them, and ſtrengthen our purpoſes to amend them; and this is true Repentance, yea this is an unſeigned Faith alſo (which is here underſtood though not expreſſed;) for Faith and true Repentance are ſo inſeparably joyned, that in Scripture Repentance is put for both h; becauſe he that is truly humbled and really purpoſed to amend, doth ever truſt in Gods mercy; or elſe Faith is left out here, becauſe when we pray for his Holy Spirit, it is, that it may produce in us all Graces, eſpecially Faith which is that gracious fruit of the Spirit of Adoption. *Gal.* iv. 16. by which we call God Father, and as ſuch rely on him. 'Tis certain if we can prevail with God for his Holy Spirit, it will bring Faith and all Graces with it, and will aſſiſt us to do good: When Repentance hath taken us off from our evil courſes, this will keep out

h *Matth.* iv. 17. compared with *Mark* i. 15.

out those lusts which Repentance began to exclude; but observe Repentance goes first, for we must not expect this holy Dove will abide in impure places[1], since even the unclean Spirit expects his House to be swept and garnished, *Matth.* xii. 44. We may then hope to have our Prayers for Gods Holy Spirit heard, when Repentance hath prepared his lodgings in our hearts.

[1] *Pietas inducit Spiritum Sanctum.* RR. — *Ad candida tecta columbæ.*

§ XI. **That those things may please him which we do at this present,**] Having thus taught you who to pray to, and what to pray for, it remains that we shew the great advantages of having these Prayers heard, that so you may not put up so weighty Requests without such hearty Desires and zealous Affections as are suitable to them. For this one Petition granted will procure you, (1.) Present Acceptance, (2.) Future Assistance, (3.) Endless Happiness; but if you pray not so devoutly and earnestly as to obtain *Repentance and the Holy Spirit*; your Absolution must be cancelled, your Services rejected, your Souls continue polluted here, and be condemned to endless misery hereafter: So that we hope your own interest will quicken you most passionately to beg for them: to which purpose consider them severally. 1. If your Confession, Prayers and Endeavours be such as can prevail with God to give you a *true Repentance and his Holy Spirit*, then all the Duties now performed shall be *acceptable*, particularly and in the first place, that which we Ministers are doing, *viz.* pronouncing the Absolution; this shall be confirmed by God, and he will assent to it, so that your Pardon shall be inrolled in heaven, and then all other Duties that we and you do, shall be pleasing to God and beneficial to you; our mutual and common Prayers shall be answered,

our Praises accepted, our Hearing shall be converting and salutiferous, our Communicating an infallible Conveyance and irrevocable Seal of Grace and Peace. But without Repentance all our Prayers and Praises and all we do [k] shall be rejected as a mocking of God: Without his Holy Spirit also all our Observances are harsh and unpleasing, flat and dull in Gods account; it is this good Spirit that makes our hearts and tongues agree, this enlightens our minds to see our wants, quickens our memory to remember them, toucheth our hearts with a sense of them, confirms our faith that God can supply us, and enlarges our affections to beg the relief of them. In a word this Spirit of God helps us to ask, inclines him to give, and fits us to receive all we pray for; so that God is not pleased when we worship him without it, *Gal.* iv.6. *John* iv.24. *Rom.*viii.26. and denies nothing when we have it: Yea, our Saviour accounts [l] it the same to give us the Holy Spirit, and to give us all good things that spring from it. And now who would not earnestly beg for such a *true Repentance*, as might invite this *Holy Spirit* into their hearts, which will be the Seal of their Pardon, and make all they do well-pleasing to God: To please him is the Christians highest aim; it was *David*'s Prayer, *Psal.*xix.14. and the greatest blessing the Priest could wish, *Numb.*vi.24,25,26. *Psal.*xx.3,4. that Almighty God might accept them. Poor *Socrates* after many a tedious step in a virtuous but afflicted state [m], could not tell whether he had given content to his Deities or no: But whoever of you have the grace of Repentance and the

[k] See of this at large before in Sect. II.

[l] Τὸ ἅγιον πνεῦμα, Luk.xi.13. is τὰ ἀγαθὰ, Matth. vii.11.

[m] *An diis placent quæ feci nescio, hoc autem solùm scio, me sedulò hæc egisse ut placerent.*

the Holy Spirit, are not in those uncertainties; but have *Enoch*'s testimony, *Heb.* ii. 5. that you do please God.

§. XII. **And that the rest of our life hereafter may be pure and holy,**] This is the second Benefit and Motive earnestly to pray for these things; for so you shall not only be welcomed at present with a gracious smile, but all your lives long be reputed as the Friends of God, and by his help shall be preserved *pure* as a true Repentance hath made you, and *holy* as those are who are under the guard of the Spirit of Holiness. Pray therefore with all your heart for a true Repentance, or else as soon as your Soul is washed it will return to its impure wallowings, and all your labour is in vain hitherto [a]; for a feigned Repentance sends this *Absalom* away for a while, but upon the next interview it will hurry us with more passion into its embraces: Whereas the deep wounds of the true penitent make Sin hateful to him while he lives, and he that gets on a white garment with so much pains, will not easily sully it, but carefully preserve it *pure* as his tears have made it. And upon the same ground be you also very pressing for the *Holy Spirit*, which if you can obtain, you shall not only be preserved from the spots of Sin, but shall shine with the lustre of a holy life; our goodness is apt to vanish, *Hos.* vi. 4. we are wavering and soon weary, unless we have that establishing Spirit, *Psal.* li. 14. which *David* prays for, and then all Duties will be easie. Our love and the sense of his assistance will carry us so chearfully through them all, that they shall be our pleasure, not our burden: and when we are arrived to this, nothing can bribe us to forsake them. O happy Soul! which is thus begun to be restored to that Purity and Holiness

[a] 2 Pet. ii. 22. *Laterem lavari.*

which are part of Gods Image, *Ephes.* iv. 24. and parcels of the Divine Perfections: Bleſſed is he that is ſo far advanced, that God is not like to forſake him, becauſe he hath made him holy, pure, and a fit Temple for the inhabitation of his Spirit; nor is he likely ever to forſake that God, whoſe Mercy hath ſaved him, whoſe Grace doth refreſh him, whoſe Ways pleaſe him, and whoſe glorious Bounty (which Faith diſcovers) doth ſtill allure him to preſs forward to nearer Unions and unſeparable Connexions: No ſtate under the Sun is to be longed after and wiſhed for like this, which a true Repentance and Gods Holy Spirit brings us to.

§. XIII. **So that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.** *AMEN.*] There is nothing more deſirable than the ſweet Peace of a good Conſcience, but only the End and Perfection thereof, even that Happineſs which is infinite and endleſs, which the Scripture calls an *Eternal* and *Everlaſting Joy*, Iſai. xxxv. 10. *Chap.* lxi. 7. and *Chap.* li. 11. which neither Men nor Devils can leſſen or interrupt, much leſs take from us. If God give us *true Repentance*, it will preſerve us from the Sins which forfeit this Joy; and if he add his *Holy Spirit*, it will ſafely conduct us into thoſe paths of Righteouſneſs which lead to that bliſs, where we can deſire no more, becauſe we have all that is deſirable. There are no Cares to diſturb, no Fears to allay, nor Sorrows to abate thoſe Raviſhments of Delight for ever; there is Joy which far ſurpaſſeth the half-ſad and mixed Pleaſures of this World, being nothing elſe but pure Delight, which pleaſeth by its own Excellence, and by having no Fears nor poſſibility of Defailance

Defailance in degree or continuance: We taſt ſomething of it in the pleaſing calm of a ſtrong Faith and a quiet Conſcience and chearful expectations of Gods Love; but this is but the Landſchape of our heavenly *Canaan* which Jeſus hath purchaſed for us, and God the Father will grant unto us, and the moſt Holy Spirit will be our [o] Guide thither. The whole glorious Trinity will put us into poſſeſſion thereof, and then rejoice over us to all Eternity. The Father who forgave us, the Son who died for us, and the Bleſſed Spirit who wrought effectually in us, will communicate this their joy with us and to us for ever. And laſtly, to ſhew that you thankfully follow theſe Directions of the Miniſters, and have in your own heart and thoughts moſt devoutly petitioned God for a true Repentance and his Holy Spirit (by means whereof all theſe incomparable Benefits may redound to you;) in teſtimony, I ſay, hereof, you ſum up all in a Petitionary *Amen*, deſiring it may be ſo, and aſſenting alſo to the truth of all this: It is moſt true, and therefore ſo be it unto you. *Amen.*

[o] Pſal. li. 14. LXX. Πνεῦμα ἡγεμονικὸν.

The Paraphraſe of the Abſolution.

Be it known unto every one of you that hath confeſſed his ſins with an humble, lowly, penitent and obedient heart, that [Almighty God,] ſupreme King of Heaven and Earth, whoſe Royal Prerogative it is, fully to acquit or finally to condemn, he being [the Father of our Lord Jeſus Chriſt,] is now by his Merits, of an angry Judge become a tender Father, and hath ſolemnly ſworn he is one

[who desireth not] neither taketh pleasure in [the death] or damnation [of a sinner,] though never so justly deserving it, [but rather] chuseth to have opportunity to shew mercy, and therefore he useth all possible means [that he] who hath sinned [may turn from his wickedness] which would bring him into condemnation, that by leaving these paths of death, he may be forgiven [and live] in Holiness and Comfort here, and in everlasting Joy hereafter. [And] to confirm this and keep penitent sinners from despair, he [hath given Power] by virtue of his Supreme Authority [and Commandment] for the Exercise of his power on special occasions [to his Ministers,] which are lawfully chosen to be his Ambassadors, ordering them [to declare] at all times his willingness to pardon, [and] to [pronounce] Absolution more particularly [to his people being] grieved and truly [penitent] for all their offences (as you now from your hearts seem to be:) Know ye therefore that we are authorized in Gods name to bring to such this Message of [the Absolution] from the guilt, [and Remission] of the Punishment [of their sins:] and by virtue of the Power and in obedience to the Command given to us by God, we do now proclame, that not we, but [he] that can do it by his own right, [pardoneth and absolveth] both from guilt and punishment [all them] that are qualified for a Pardon, by those conditions which are by him required, even them [that truly repent] and grieve for all their evil ways, longing to be delivered from them, and seriously purposing to amend them; these shall never be condemned, if they will trust in his mercy [and unfeignedly believe] the Promises of [his holy Gospel,] particularly accepting this message of his Love therein manifested. [Wherefore] since God is so

so able and willing to pardon, and hath sent his Ministers to offer a Pardon to the penitent and believing, O let us not lose the benefit of so gracious an offer, but [let us] all, since all are sinners, go together to the Throne of Grace upon this courteous summons, and [beseech him] earnestly [to grant us true repentance,] such as he can work in us, and such as he will accept to our forgiveness; and having thereby cleansed us from by-past sins, let us most heartily beg the help of his Grace [and his Holy Spirit,] to purifie our Hearts, strengthen our Faith, and bless our endeavours of Reformation; which Petitions we must ask fervently, (1.) [That those things may please him,] even our Absolution, our Prayers, and all the other Duties [which we do at this present] perform in his House: [And (2.) that the rest of our lives] which formerly have been so sinful, [hereafter may be pure] from wickedness, sanctified [and holy] to the end: [So that (3.) at the last] when Death puts an end to the tedious sorrows and short contents of this mortal life [we may come to his eternal joy,] which is unconceivable and endless, without mixture or diminution; and which is so much above our deserts that we could not hope ever to obtain it, but [through Jesus Christ our Lord,] who by his Death purchased this Pardon, by his Intercession prevaileth for Grace, and at his Ascension took possession of this eternal Joy for all that are truly absolved; to which we all say [Amen.] Lord be it so unto us. *Amen.*

SECT.

SECTION V.

Of the Lords Prayer.

§. I. WHat hath hitherto been performed by the Church, was rather a Preparation to Prayer than Prayer itself, for this Confession and Absolution answers to the Heathen Washings, and those the Jews used before they approached their Altars: So that we may say the first place is by us assigned to the first and chiefest of all Prayers which should have stood in the front of all; but only that till we had repented of our disobedience, we ought not to call God *Father*, and till we have his Pardon, we cannot with comfort call him so. He that hath been in Rebellion must have his offence forgiven before he presume to petition for Acts of Grace; so we being predisposed by Confession and Absolution, begin with this Prayer. And sure this deserves to be first, since it was made by Jesus, and indicted by his Divine Spirit, to be a Guide to, and a Part of our daily Devotions [a], to be used as oft as we need our daily Bread, *saying these words* or *praying in this manner*, which is all one as when the Jews are commanded to bless after this manner [b] they do keep both words and language in the Pronunciation. This Prayer Christ had delivered in his first Sermon, *Matth.* vi. but it seems his Disciples did not under-

[a] Luke xi. 1. λέγετε. Matth. vi. 9. οὕτως οὖν προσεύχεσθε. Vid. LXX. in Numb. vi. 23. οὕτως λέγοντες.

[b] *Debet Benedictio ista proferri linguâ sanctâ, cum nomine Dei proprio.* Fagius in loc.

then understand it for a Form [c], so that the next year they requested him for such a Form as the Doctors among them were wont to give to their Scholars, to be a badge of their relation to such a Master; and then *Luke* xi. i. our Lord prescribed this set Form, which for Words and Phrases he took [d] out of the Jewish Forms with little variation [e], to shew how far he was from all affectation of Novelty in Devotion: And certainly we may discern in it a lively resemblance of its Author, who was the highest and lowest, the greatest and the least, God and Man: The Comprehensiveness of it is the admiration of the wisest [f], the Plainness suiting still the meanest capacity; for it is so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be [g], as well as what we should ask, and is the Epitome [h] of the Gospel. Herein we glorifie God in desiring his Honour may be made manifest, and are mindful of our selves in praying for all Graces, Reverence and Fear, Sanctification and Purity, Submission and Obedience active and passive, Faith and Love, Diligence and Zeal, Constancy and Perseverance: And for our Bodies we beg Food and Raiment, Health and Strength, Riches and Friends, a good Name and a long Life, so far as they are good for us. We look back to our Sins past, and humbly crave Remission; we look forward, first to our Duty, engaging

c See Mr. *Mede*, Diatrib. on *Matth.* vi. 9.

d *Tam longè abfuit Dominus Ecclesiæ ab omni affectatione non necessariæ novitatis.* Grotius.

e Vide Capelli not. in Crit. Sacr.

f *Quantum substringitur verbis, tantum diffunditur sensibus.* Tert.

g *unusquisq; nostrum sic discat orare, & de orationis lege qualis esse debeat noscere.* Cypr. de Orat.

h *Breviarium Euangelii.* Tertul. de Orat.

engaging our selves in purposes of holy Charity, and then to our Danger, earnestly intreating his preventing Grace and Pity may preserve us from Sin and Punishment, the Snares of Men and Devils: Finally, we look upwards in an humble acknowledgment of his Goodness, his Greatness, and just deservings of all Honour and Glory from us and all the world. In this one Form as we represent all our Wants, so we exercise all Graces [i], here is our belief of his Goodness, our persuasion of his Love, our desire after his Holiness, our subjection to his Authority, and hope of his Kingdom, our willingness to suffer, and readiness to do his Will; here we declare our dependence on his Providence, and contentedness with his Dispensations, our Penitence for former sins, and resolutions of Amendment, our sense of our own Frailty, and our trust in his Mercy and Grace, and all this ending with acts of Faith and Love, Joy and Praise, Devotion and Adoration: So that this Divine Form is fitted for all times and all places and all persons. The Ignorant must use it, because he may understand it; the Knowing, that he may understand it better; the Sinner, that he may be holy; the Holy man, lest he become a sinner; the Rich prays thus for the sanctification of his gifts; the Poor for the supply of his wants; in Private it extends to particular needs, in Publick it unites us all into one soul, and makes us equally desire [k] others good with our own, being in-

[i] *Quot simul expunguntur officia? Dei honor in patre, fidei testimonium in nomine, oblatio obsequii in voluntate, commemoratio spei in regno, petitio vitæ in pane, exomologesis debitorum in deprecatione, solicitudo tentationum in postulatione tutelæ.* Tertul. de Orat.

[k] *Non singulis privatam precem mandavit, sed oratione communi & concordi prece pro omnibus jussit orare.* Cypr. Epist. 8.

dicted

dicted in a Publick Stile, so that though it be useful every where, yet it is especially fitted for the Assemblies of the Church, where all Antiquity used it as the Salt of all other Offices[1], and we in imitation of them: For our Church prescribes it here after the Absolution, for Repentance; after the Word of God read, and the recital of the Creed, for Assistance in Holiness, and Confirmation in Faith; in the Letany for Deliverance from evil; in the Communion-Service to dispose us for a penitent hearing of the Laws of God; never too often, nor never superfluously (as you shall see afterwards:) For how can we too often join his most perfect Prayers to ours that are so imperfect, since by him both we and our Prayers are alone made acceptable? Those that presented Petitions to the *Roman* Emperours drew them up by the Direction of some judicious Lawyer: But we have this sacred Form from the *Wonderful Counsellor*, who came out of the bosom of his Father, and knew his Treasures as well as our Wants; he best could inform us what was fit for us to ask, and what most likely for him to grant; he was to go to Heaven to be our Advocate there, and he hath taught us to use this here, that there may be a Harmony between our Requests and his. What Zeal and height of devout Affections are sufficient to offer up this Prayer, which was drawn up by the great Master of Requests, and orderer of all intercourse between God and Man? How sure is this of acceptance[m], which is stamped with his Image, signed with his Hand, and sent in his Name? His Power will make it prevalent,

[1] *Sal omnium divinorum officiorum.*

[m] *Animata suo privilegio ascendit cœlum, commendans Patri quæ Filius docuit.* Tertul.

lent, and Gods Love to his dear Son, most acceptable [a]; for what can pierce the ears, or melt the heart of a tender Father, more readily than the Voice of his only and beloved Son; use it therefore reverently and heartily, and doubt not to be heard.

[a] *Dum Prece & Oratione quam Filius docuit ad Patrem loquimur, facilius audiamur.* Cypr.

The

The Division of the Lords Prayer.

- §. II. The Lords Prayer hath three parts:
  - 1. The Preface or Compellation, expressing,
    - 1. Charity to Men, — Our
    - 2. Faith in God, — Father
    - 3. Fear of God, — which art in heaven,
  - 2. The six Petitions, which concern
    - Either Gods Glory, by
      - 1. The Reverence of his Attributes, — Hallowed be thy name:
      - 2. The Exercise of his Authority, — Thy kingdom come:
      - 3. The Fulfilling of his Will, — Thy will be done in earth, as it is in heaven:
    - Or our own Good, in
      - 1. Temporal Supplies, — Give us this day our daily Bread:
      - 2. Remission of sins past, — And forgive us our trespasses as we forgive them that trespass against us:
      - 3. Deliverance for the future from
        - Sin, — And lead us not into temptation:
        - Punishment, — But deliver us from evil:
  - 3. The Conclusion or Doxology, being an Acknowledgment of God
    - 1. As Supreme, — For thine is the kingdom,
    - 2. As Omnipotent, — the power,
    - 3. As Gracious, — and the glory,
    - 4. As Eternal, — for ever and ever. *AMEN.*

A Pre-

A Practical Discourse on the Lords Prayer.

§.III. OUr Father which art in Heaven,] This was the usual Preface to the Jewish Forms of Prayer, who stiled God their Father, which was in Heaven [o]. But since they owned not God the Son, they could not justly call God Father, and being in bondage to the Law [p], they were Servants rather than Sons, and such (by their own rule) might not call their Masters by the name of Father. So that this Appellation suiteth us better, who are by Jesus adopted to be the Sons of God, and by his Spirit (who obtained that Privilege) we are taught to cry *Abba*, *Father*, Gal. iv.6. He that is the eternal Son of God himself, who hath alone right to this name, hath put the words in our mouths: And what fitter words to begin our Prayers than these two which include the principal requisites of Prayer, Faith and Charity. No man can call God his Father but by Faith, and he must be in Charity that can add *Our Father*, which cannot be said devoutly but by him that is free from wrath to Man, or doubting concerning God, 2 *Tim.*ii.8. 'Tis certain God is our Father, for he hath created us after his own Image, and begotten us again by the washing of Regeneration, he feeds and cloaths us, preserves and provides for us; he teacheth us what is right, and correcteth us when we do amiss, and finally he hath done like a Father in providing an eternal Inheritance for us,

[o] *Pater noster qui es in cœlis fac nobis gratiam.* Sed. Tephil. Lusitan. *Deus noster qui in cœlo unicus es.* In Lib. Mus.

[p] Gal.iv.6. *Servis & ancillis non permissum Abba vel Imma dominis suis dicere.* In Gemara.

2 *Cor.*

2 *Cor.* xii. 14. even such as men make for their Children [q]. He hath ever expreſt a Fatherly Love to us, a Care of us, and Tenderneſs toward us: And this Jeſus obligeth us to acknowledge, *Iſai.* lxiii. 16. that while we call him Father, we may be grateful to him, and have the affections of Children upon us, when we come to him in our needs, truſting in his Mercy, perſuaded of his All-ſufficiency, rejoicing in Hope, and filled with Love and Joy and comfortable Expectations, becauſe we are going to *Our Father.* And leſt if we were uncharitable to our Brethren, that unlikeneſs to God ſhould confute our calling him *Father*, *Matth.* v. *v.* 45. *Pſal.* cxlv. 9. who is loving to every man, we muſt by adding [*Our*] ſhew a univerſal Charity to all the world, not arrogantly confining this Privilege to our ſelves, and out of Pride or Paſſion excluding others from it; but we muſt comprehend all men within it as our Brethren, Sons of the ſame Father, making a common Prayer to the common Father of all Mankind; not looking ſordidly to our ſelves alone, but as members of the ſame Myſtical Body, 1 *Cor.* xii. 25. having a feeling of each others wants, and deſiring the preſervation of the whole, rather than our private Satisfactions; we muſt therefore when we begin this Prayer, lay aſide all Malice and Envy, and with loving Hearts, joined Hands and united Voices, addreſs our ſelves as ſo many dear Brothers and Siſters, to *our Father*; ſo ſhall we cauſe the Angels to ſing *Ecce quàm bonum! Pſal.* cxxxiii. 1. *How pleaſant a thing it is!* &c. and no Muſick will be more pleaſing in the ears of our heavenly Father. But many Children have gone to their earthly Parents in their needs and found no relief, becauſe they had no means to help, and many

[q] 2 Sam. vii. 19. C.P. *Talis enim eſt proviſio humana.*

could no otherwise know the Love of their dear Fathers, than by a Sigh or a Tear, *O my poor Child, I cannot help thee*; whereas we need not fear such returns, for our Father reigns in Heaven, the Center of all Happiness, so that he can do what he pleases, *Psal.* cxv.3. for Omnipotence and All-sufficiency are annexed inseparably to that Royal Throne. And here our Lord Jesus presents us with the Seat of his Glory, to mind us to acknowledge his Dominion and Power, and to adore his Infiniteness and Immensity; for he whom we pray to hath all things under him, to be ordered by his Will; and all Creatures, even millions of blessed Angels, to execute his Commands. Which should heighten our minds to ask things more excellent than the perishing vanities of this world: This remembrance that he is in heaven should strengthen our Faith in his Power and Mercy; for what shall we his Children want on Earth, who have a Father in Heaven that can do all things, and who is so full of Goodness, that he is not moved by all his Glory to despise us; but whatever advantages he hath, his Love makes them all ours? He is in Heaven now, and intends to bring us thither to him; yet while we are upon Earth we must approach with lowly addresses and all reverence; because we come before him who is in Heaven, and adored by the blessed Angels with low prostrations and veiled faces.

§.IV. **Hallowed be thy name,**] The Glory of God which is the principal end of our Creation, ought to be the first of our desires, and we are doubly obliged to pray for the Honour of his Name, both because he deserves it upon the account of his glorious Perfections, on which ground all men are bound to adore the Name of God; and also because he is *Our Father*, and so he may expect peculiar Honour from us. If we so much

much desire the Honour of our natural Fathers [r], that no good Children can endure to hear them reproached, how much more should we long after our heavenly Fathers Glory, and pray that none might abuse his sacred *Name*, which (if we be his true Sons) will be unsufferable to us; how can we but desire it may be treated by us and all men at all times with that Reverence and religious respect that befits so great a Majesty? He is separated from this lower world as far as Heaven is above the Earth, and therefore his Name is to be esteemed as no common thing, but as separated and set apart from all other Names; which is the meaning ([f]) of *hallowing* of it, the regarding it as a thing truly excellent; it is in itself so holy that it cannot be prophaned by Men nor Devils, so as to lose any part of its essential Purity, even as the Suns illustrious Beams cannot be polluted with the evaporations of a filthy Dunghil. The Blasphemies of Hell itself can do no Prejudice to Gods Name, any more than the barkings of Dogs and howling of Evening Wolves do to the splendor of the Moons shining. And for this cause it were needless to pray that Gods Name might either be or remain holy; but only that since it is holy in itself, it may by us and all men be looked on as infinitely above us, and used with Reverence and an awful Regard. Now this Name of his, is himself and all that is his, it is himself as he can be known [t] by us, for it signifies his Attributes, and all that his *Name* is *called* upon, all that represents him to

[r] *Nullum probrum intolerabilius ignominiâ parentum: Quis non commotus est?* — — Καὶ δεινὸν ἀκλεγχῶς τίς ἂν, ὅταν ζωντῶν μηδὲς ἢ παῖδες κακῶς. Grot. ex Euripi.

[f] Levit. xx. 24. Deut. xxvi. 18, 19. *Sanctificatio est separatio per modum excellentiæ.* R. D. Kimhi in Isai. lvi. 2.

[t] Rom. i. 19. Gr. Τὸ γνωστὸν Θεοῦ.

to us, or relates to him, his Works, his Worſhip, his Sabbaths, his Vicegerents and Officers in Church and State, and all that is given to him or his; and ſince we cannot behold Gods Eſſence which is incomprehenſible, our Reverence to him will appear by our reſpect to his Name, which is all we have of him with us here on earth. Then his Name is hallowed by us and all people, when we love his Goodneſs, truſt in his Mercy, believe his Promiſes, fear his Threatnings, acknowledge his Wiſdom, adore his Power, and live anſwerable to his Attributes; when we praiſe him for his Works, ſpeak well of all he doth, and worſhip him with Humility and Faith, true Affections and hearty deſires; when we keep his Sabbaths, obey Kings (his Subſtitutes,) reſpect Miniſters (his Meſſengers,) love his People, and inviolably preſerve all conſecrated things; and finally when we demean our ſelves towards God and all that is his, as may ſuit ſo great a Majeſty and ſo gracious a Father. And further we muſt be careful, ſince we are called by the name of Chriſt, that we do not profane that holy Name, 2 *Tim.* ii.19. by wicked lives, but ſtrive to ſhew our Reverence and Admiration of ſo holy a Name [a] by becoming holy, and by ſeparating from all Sin, as his Name is ſeparated from all Pollution; it becomes us who are honoured with his Name, in whatever we do or ſpeak or think, to be careful, that by defiling and abuſing our ſelves) we caſt not diſhonour on him that hath condeſcended to ſuch a relation. O let us beware we do nothing wilfully to occaſion Religion to be ſlandered by the Enemies thereof, for otherwiſe our Lives will be a contradiction to our Prayers.

[a] *Sanctificetur Nomen tuum per opera noſtra. --Quocunque tempore facimus quod bonum & rectum eſt, ſanctificamus nomen ejus magnum.* Druſ. (e libro Muſar.) in Matth. vi.

Ἁγιάζειν λέγαν Θεὸν οἱ ζῶντες ὀρθῶς. Cyril. Alex.

§.V.

§. V. **Thy Kingdom come,**] It is the Observation of every good man, that although God is, and ever shall be a glorious King [x] whatever become of this lower world; yet the Devils hate him, wicked men rebel against him, and the better sort do not fully submit to him; while the great King of Kings seems to connive at it, seldom exercising his Power to subdue, or his Justice to punish and destroy his Enemies, so that the whole world abounds with Impiety and Confusion; and then what wonder if the Children of God, who know their Fathers Power and Goodness, do earnestly desire he may more visibly reign amongst them, for his Glory and their own Good, yea for the Benefit of all the world; for his Kingdom is *Regimen Paternum*, and consequently our Interest [y] and our Happiness, and therefore our Prayer; for when our heavenly Father doth thus exercise his Authority, then his faithful Servants shall be secured from their Enemies, supplied in all their needs, and satisfied in all their desires. Now the Kingdom of God or Heaven [z] signifies either his Kingdom of Grace or that of Glory. His Kingdom of Grace we pray may come in a double sense, first by an outward Profession, *viz.* that the Gospel may be embraced in all the world, even there where now they are slaves to the Devil and their own Lusts, by those who are Servants to the Prince of darkness, *Ephes.* ii. 2. doing his Work, observing his Laws, and paying him Tribute by Sacrifices as their liege Lord: We pray that these poor Souls may be converted, believe and be baptized, re-

x Psal. x. 16. and Psal. xxix. 10. *In diluvium Deus sedit*, h. e. *perditis omnibus creaturis, tamen regnum ejus manet.* RR.

y *Illi deputamus quod ab illo expectamus.* Tertul.

z Vide supra, Sect. I. §. 6.

nouncing their old Master, and professing themselves Subjects of Jesus and of the great King of all the world. (2.) We pray his Kingdom of Grace may come by a real Subjection where his Sovereignty is owned; because without this an outward Possession is but like the Mockery of the cruel Jews, who saluted him *Hail King*, and then smote him on the face, and so doth every professed Christian that lives wickedly. Wherefore we pray, that his Kingdom may be within us as well as among us, *Luke* xvii.21. and whereas now his Laws are broken, his Messengers despised, his People abused, and his Enemies cherished; that by the power of his Grace in all our hearts, our unruly Passions may be tamed, our rebellious Lusts mortified, and our naughty Desires extinguished, till we all own his Authority, fear his Displeasure, and obey his Edicts as we ought to do: And if any be so obstinate as still to refuse him for their King, *Luke* xix.14. we pray that our Lord Jesus would exercise his Royal Power in punishing all such, that others may see and fear, *Psal.* lviii.*ult.* Every good man desires for himself that this righteous Prince, *Psal.* xlv.6. may subdue every opposing thought in his heart, 2 *Cor.* x.5. and may have the absolute Command over all the members of his Body, and faculties of his Soul; and then he hopes his Corruptions will be restrained, his Graces quickned, and all his inward Man in much better order; he knows if Christ rule in his heart, he shall have more Freedom, Comfort and Peace, than ever he had before. O it were happy for the Christian World and every truly Christian Soul, if our Fathers Kingdom were set up in all our Hearts, since we all own it with our Mouths, *Lord, let thy Kingdom of Grace thus come.* Secondly, the Children of God pray for his Kingdom of Glory, *viz.* for that visible and glorious mani-

manifestation of the Kingdom of Jesus, when he shall come to dispense a final Pardon to his faithful Servants, to admit them to be sharers in his Joy and partners in his Kingdom, and to pronounce the fearful doom upon his obstinate and miserable Enemies, to make them suffer the just deserts of their wilful opposition and desperate Rebellion, in inexpressible and eternal Torments. In which acts the glory of his Kingdom, the mightiness of his Power, the truth of his Word, the infiniteness of his Love to his own, and the exactness of his Justice to his enemies, shall be so clearly demonstrated to all the world, that his faithful ones shall be rapt with Joy and Wonder, and glorifie him for it to all eternity. Here alas, they serve, there they shall reign, here they are despised and afflicted, vext with their own corruptions, grieved for the sins of others, poor and disconsolate, full of cares and fears, which when Christs Kingdom comes, shall not only be done away, but exchanged for endless Glory and boundless Felicity. And who can blame them who are weary with Slavery [a] to wish for Liberty, and long for that happy day which is the end of all their evils, and the beginning of that incomparable Joy that never shall have end. Let ungodly persons fear and tremble at this dreadful day to them; let their Tongue falter when they wish for it, and their own confusion. The holy ones of God can join with their brethren under the Altar in saying, *Come Lord Jesus, come quickly*; the sooner he comes, the sooner shall their Souls be delivered and their desires satisfied in seeing and enjoying their Lord and dear Redeemer. 'Tis true, when a good man considers how dreadful

[a] *Optamus maturiùs regnare, non diutiùs servire.* Tert. de Orat. *Regnum Dei — Votum Christianorum, confusio nationum, exultatio Angelorum.* Idem, ibid.

Vengeance will then seize on sinners, out of pity to them that pity not themselves: They pray that these desperate sinners may first submit to his Kingdom of Grace, they are well pleased with the deferring of that day [b], and can pray with the Primitive Christians for the putting that time further off, though it be to their own loss, because so God will be more glorified, Heavens Quire fuller, and the Musick sweeter, the more are brought home; therefore they pray, that though the Kingdom of Glory be their Happiness, yet the Kingdom of Grace may first come into the hearts of all that will receive it.

[b] 2 Pet. iii. 9. *Pro morâ finiu.* Tert. ibid.

§. VI. **Thy will be done in earth as it is in heaven.**] As Gods Kingdom doth always abide, so his Will is ever done; and so it may seem superfluous to request it may be done, because it is the Rule by which all Creatures act, and they all do bring about his Will, *Psal.* cxv. 3. *Rom.* ix. 19. when they intend it, and when they do not, and God himself always doth his own Will [c], which is the limit of of his infinite Power, for he can do and doth what he will, and thus we had sufficiently asked it before in *Thy Kingdom come*, because this is the property [d] of a King, to do what he pleases. But as Gods Kingdom is scarce visible upon earth, so neither is the accomplishment of his Will, for those that renounce his Authority become Lords, *Psal.* xii. 4. to themselves, and do their own will, even where it displeaseth God, and though his Will be at last done upon them in their final ruin; yet this is not so properly his Will, not (*Voluntas Beneplaciti*) his Pleasure; as the Malefactor doth not his Princes Will, when he

[c] *Deo non posse nolle est, & posse velle.* Tertul. in Prax.

[d] Ποιεῖν ἃ βούλεται ἀνθρώπος. Herodot.

he suffers death by his Laws for a capital Crime, because he that made that Punishment did appoint it to terrifie from the Crime, and it was not his intention any should suffer by it: So it is the Will of God that all men should live holily here, 1 *Thess.* iv. 3. and happily hereafter *; yet if any will be wicked, it is also his Will they shall suffer for it, but then his Will is not so properly done on them that suffer, but only upon supposition they were obstinate sinners, which he would not have had them to be: Wherefore we pray that his first and principal Will may be done in the Conversion and Salvation of all men. And having lately viewed the upper part of his Kingdom, where they are ever happy by a full and free obedience to his heavenly Will, we wish and desire that this lower part of his Kingdom, (where so many are yet totally in Rebellion, and others frequently revolting though they do profess Subjection) even that this World were modelled by that heavenly pattern [e], as exactly as is consistent with the frailty and mutability of such a state; for 'tis easie to discern, that all the Miseries in this world spring from our disobedience to the Laws, and our acting contrary to the Will of God; so that if the corrupt Affections of the better sort were subdued, and the evil Actions of the more impious did cease, and all did guide their ways by the Will of God, we might be very happy even in this World, and should begin our Heaven upon Earth; wherefore we also pray, since 'tis Gods Will for all to live holily [f], that this

* 1 Tim. ii. 4.

ut salvi simus in cœlis & in terris, quia summa est voluntatis ejus, salus eorum quos adoptavit. Tertul. ut supr.

[e] Εἰκὼν ἡ τῶν ἐφεξῆς Ἐκκλησίας ἡ ὀλίγου Θ, ὅθεν ἐυρεμίθα καὶ ὅτι τὸ γῆς γλυκὺ τὸ σίλημα. Clem. Alex. Strom. 4.

[f] *Quid autem Deus vult quàm incedere nos secundum suam disciplinam.* Tertul.

his Will of his may be accomplished; and considering our heavenly Father hath innumerable blessed Spirits to perform his Will, which do it chearfully and readily, fully and constantly; we see how much our endeavours come short of them, and how little reason we have to be puffed up for our imperfect Duties, which are begun with reluctancy, deferred by sloth or interrupted by vanity, carried on heavily, shaken with fears and sometimes broken off by sin. This Prospect may humble us while we behold the Angels flying on the wings of Love and Zeal, and our selves creeping by Fears and Uncertainties; and if it do trouble us that we can do the Will of so great and good a Master in no better manner; then we shall strive and pray that we may know Gods Will as fully, desire to do it as fervently, and be enabled to accomplish it as pleasantly and as constantly as the glorious Hosts of Heaven do; both the Lights in the lower Orbs which exactly observe the Laws of their Creation [z], and those glorious Angels, and blessed Spirits which in the regions of Bliss, do delight continually to serve him. O what Affections are vigorous enough to pray for the same Obedience and Unity, Consent and Uniformity among Gods Children, as is there above! Where every one moves in his own place without disturbance, thwarting or opposition, making perfect Harmony, and keeping exact Peace, and this is Gods Will. But the word [*be done*] seems to others to have a Passive signification, *viz.* that whatever happens to us or any by the Will of God, whether good or evil, it may not be displeasing to us. And this further shews

z —*Sicut cœlestia semper Inconcussa suo volvuntur sidera motu.*

Ὅσῳ γὰρ αἱ ὑπερέχουσαι φύσεις πᾶσι δοξάσωσιν τὴν Θεοῦ συμφώνως, ὅτω καὶ τῆς πάντες οἱ ἄνθρωποι ἐν ἑνὶ σώματι καὶ μιᾷ διάθεσει δοξάσωσι τὴν μόνον Θεόν. Clem. Constit. l. 2. c. 56.

ſhews why we prayed his Kingdom might come, that ſo he may adminiſter all things as he pleaſeth, for we are not jealous (as the Subjects of earthly Princes ſometimes are) leſt our God ſhould make his Will an Arbitrary Law; for his Holineſs and Mercy, Truth and Juſtice are his Will; ſo that we are moſt ſure, whatever is his Will, that is beſt for us, be it Judgment or Mercy, Plenty or Want, Health or Sickneſs, Life or Death; it is the beſt for us, whether we apprehend it or no, and we ought to wiſh it may be done, becauſe we know he wills no evil to us [h], and if ſomething which we think ill, deſcends from him, we may ſay as *Melito* did to the Emperor about the Perſecutions [i], *If thou commandeſt them, they are good, becauſe enjoined by a juſt Authority.* Surely, though it may ſeem hard at preſent, it is judged fitteſt for us by him that knows our temper and need. The Author of this Prayer learned Submiſſion, *Matth.* xxvi.42. and illuſtrated this Petition by his own example, and ſo did alſo St. *Paul* [k]. To murmur againſt Gods choice was forbidden by a Heathen, and is ſo impious and fooliſh, that it wiſheth God out of his Throne, and the reins out of his hands, that we might ſit there, and rule all things by our own Will, as if we wiſhed our former Petition unſaid. Sure we muſt not only ceaſe to be Chriſtians, but ſober Men, before we can fanſie our ſelves wiſer to contrive, and fitter to diſpenſe all things than God himſelf is. *Socrates* his Prayer was for what was con-

[h] —*Eo nobis bene optamus quod nihil mali ſit in Dei voluntate.* Tert.

[i] *Si quidem te jubente hoc faciunt bonum credamus, quicquid juſto Imperatore jubente committitur.* Euſeb. lib. 4. Hiſt. Eccl. c.25.
—*In hoc dicto ad ſufferentiam nos ipſos admonemus.* Tert.

[k] Acts xxi. 14. Μὴ ἀντιτείνειν καὶ ὀργουμενάλλειν τῇ θείᾳ ὀργοίᾳ. Pythag.

convenient, not what he might desire [1], that is plainly, that Gods Will might be done. If we were our own Carvers, we should through rashness and folly, passion and prejudice, ever choose the worst: So that (having such experience of our mistakes) Jesus teacheth us to desire of God to order us as he pleases; and if we can live this Petition, believing the Pleasure of God to be always best, we shall have comfort in all conditions, and shall glorifie God more by such noble opinions of his Wisdom and Power, of his Love and Mercy, than by whole Burnt-Offerings and Rivers of Oil: For he that can thus fully acquiesce in Gods disposals of all things, must needs believe him to be Supreme and Almighty, of infinite Goodness and Mercy. And for this the Angels are our Examples, who keep those stations and do those offices God appoints them, and not what they choose for themselves; and so are all those glorified Saints above, from whom we may learn that the Will of God is to make us eternally happy at last: And why should we not give him leave to accommodate us by the way as he pleaseth, and in such manner as may bring us safest to our blessed Brethren now in Glory.

[1] Μὴ μοι χρῶιτ' ἃ βέλομ' ἀλλ' ἃ ξυμφέρει. *Permittes ipsis expendere numinibus, quid conveniat nobis, rebúsq; sit utile nostris.* Juven.

§.VII. **Give us this day our daily Bread**] Having thus sought the Kingdom of God in the first place, we now proceed to beg a supply for our Bodily Necessities: For our Saviour, who commanded us, *Matth.* vi. 31. to seek that first, hath placed it first [m] in his Form of Prayer, because that which is for Gods Glory, is also for the good of our nobler Part

[m] —*Post cœlestia*, i.e. *Post Dei nomen, voluntatem, regnum; terrenis quoque necessitatibus petitioni locum facit.* Ter.

Part [n] the Soul, and the Grace of God is more necessary and beneficial, than our bodily Food, and accordingly we ought to pray for these in the morning before we eat our daily Bread: Yet when we have prayed for spiritual things, we that are Flesh and not Spirit are forced to beg temporal things also. We have declared that we do in all things submit to his blessed Will, only we crave that which we cannot subsist without, we desire to do his Will and observe his Pleasure as exactly as the blessed Angels in Heaven; but as he does not expect [o] we should live like them without Food; so we may desire him to remember the difference of our natures, and give us *Our daily Bread*, which is so necessary for us in this frail estate, that we cannot do his Will without it. If this Petition had been wanting, this Prayer had been deficient; nor is there any need for the antient Doctors [p] to allegorize this Phrase, as if we asked Christ the Bread of life, and the Communication of him in the Sacrament for the food of our Souls; for though I can admit this may be understood by way of allusion [q], yet I cannot allow it as the principal sense; nor is it below us to ask that which God knows we cannot be without. By Bread then we understand all manner of Food, meat or drink [r] which is necessary for the preservation of life, and also 1 *Tim.* vi. 8. whatever is required to support our frail Nature (which

n — *Pars hæc pretium corpore majus habet.*

o *Conversationis quidem diligentiam eandem à vobis efflagito, non tamen impossibilitatem requiro.* Chrys. in Matth. Hom. 20.

p Vide Hier. in Matth. l. 1. & Tit. c. 2. & Cassian. collat. 9. ut & Tertul. & Cypr. &c.

q Πᾶς ἄνθρωπος ἐξ οἰκείου νοῦ κρίνει — καὶ διὰ τοῦτο τὴν ἐν ἀναγκαίᾳ τρόπῃ ἄρτον αἰτοῦμεν. Athan.

r *Ita Panis significat*, Num. xv. 9. Prov. xxiii. 6. Ezek. iv. 16, &c.

(which the *Roman* Laws comprehended under one word *Victus*) *viz.* food and raiment and shelter; for the shortness of this Form doth by one word (*Bread*) express the supply of all our outward wants, as of Life and Health, Safety and Success in our honest Callings, Riches and Friends, as far as we need them, and as God shall see us fit for them. The things we here pray for are temporal, yet if we say this Petition aright, we exercise many Graces; for by desiring him to give, we own his Providence, and acknowledge that he is the Fountain of all good things, and that our labours are ineffectual without his Blessing; we confess his Wisdom in leaving it to him, to give so much as he knows we need, or shall be pleased to dispense. We declare that we are persuaded of his All-sufficiency and Bounty, and therefore we desire not to have our portion all at once, or in our own hands, lest we should be too lavish of it; but that he may be the Storehouse of all good things, and that we may every day resort to him, of whose Love and Liberality we do not doubt, and who we know will be as able to relieve us to morrow as he is to day. We disclame all unreasonable Cares and Fears concerning what shall become of us hereafter, *Matth.* vi 33,34. because our heavenly Father, that hath all things at his disposal, will daily take care of us; and as the Israelites went every day to gather Manna, *Exod.* xvi.4. that no day might pass without a *Memento* of Gods Providence; so are we willing to come to him day by day, to keep our hearts free from unreasonable Cares (which hinder us in seeking better things) and to make us daily mindful of our constant dependence upon him. Here we express also the moderation of our Desires, not seeking

Ἵνα μὴ ἑαυτῷ φύλακας ἢ ἀγαθῶν, ἀλλὰ τὴ φιλόδωρον ἀποφοίτη. Philo.

seeking Riches or Honours [t], Jewels or Ornaments, Banquets or voluptuous Satisfactions, but only so much as is convenient [u] for the condition we are in, *Judg.* viii. 20. and necessary to strengthen us to do the Will of God; if we have not Food and Raiment, the Body cannot minister to the Soul in Duties of Religion [x]; so much therefore we crave, but not more, lest it should not help [y] but hinder, not strengthen but weaken us to all good. We ask not these out of any love to them, but merely out of a sense of our need: Nay it is evident our chiefest care is about spiritual things; for we ask them first and indefinitely, as much as we can get, even to serve us to eternity; but (having no abiding-place here) we desire no more of these but necessaries in our Journey, we provide only from hand to mouth (being as the Greeks phrase it καθημερίζειν) for it is a foolish thing to load our selves with much Provision in our Inn, where we know not whether we shall stay one night. We only ask from day to day, that we may always shew our readiness to depart whenever God shall call us, for overmuch plenty makes us unwilling to die. Herein we vindicate our selves also from Sloth and Injustice; because we pray for our own Bread, that is, that which we shall get by Gods blessing on our honest labour; for a good man will (not like an idle Drone prey upon others labours, but) earn and eat his own Bread, 2 *Thess.* iii. 12. and had rather want it than tear it from others by Violence, Oppression, Sacrilege or Rebellion; or rather than he would by Fraud

[t] *Panem poti mandat quod solum fidelibus necessarium est, cætera nationes requirunt.* Tert.

[u] Prov. xxx. 6. Ἐπιδέησιν non ἀρκέσιν.

[x] Λίμῳ γὰρ ἐκ οἴδεν ἢ ἀρετὴ συνοικίζεσθαι. Procop. Goth. 4.

[y] Ἰσχυρότερον μὲν ἢ λιμοῦν, αὐτὸν δ' ἀρχόμενον πρὸς τὰ οἰκεῖα καὶ ἀναγκαῖα. Porphyr. περὶ ἀποχ. l. 1. §. 46.

Fraud or Flattery, Lying or Cheating, deceive his Neighbour of what is justly his. If any here object, many rich men have Goods laid up for many years and need not ask their *daily Bread*. I answer, the Rich need Gods Blessing to prosper and preserve what they have, as well as the Poor to give them what they have not; nor can their Meat nourish them, *Matth.* iv. 4. their Garments warm them, or their Palaces defend them, without his Blessing. What one hath more than another is here confest to be the gift of God, and Christ teacheth the Rich Humility, by shewing them whence their Abundance came, and by whom it is continued, and lest they should despise the Poor, they learn that if God withdraw his Blessing, they will soon become both alike; wherefore he that hath as well as he that hath not, must every day on his knees beg a piece of Bread, or a Power to use it, and a Blessing upon it. And thus we have begun to pray for our selves, and Jesus teacheth us to begin at the lowest step, and first to ask Relief for our Bodies, assuring us that our Heavenly Father cannot hear his Children cry for Bread and not supply them; and when he hath done so, we may from his kindness in lesser things, be encouraged to ask for our Souls, which he is more concerned for; but it would seem Presumption for us to ask the greatest first, who do not deserve the least, *Gen.* xxxii. 10.

§. VIII. **And forgive us our trespasses, as we forgive them that trespass against us,**] The Particle [*and*] connects this to the former Petition, and declares we are continuing those requests which concern our selves; for we must look further than our earthly needs; lest if we obtain a supply for them, from his Bounty, and do not procure a Par-

don

don from his [z] Mercy, our Food should only fat us for the Slaughter. If we did rightly apprehend the danger of our Souls, all the enjoyments of this Life could yield no more pleasure to us, than the curious Fare presented to that *Persian* Captive (designed to be sacrificed) when he remembred the Knife and the Altar. The fears of Gods eternal Vengeance will embitter all our abundance; and therefore we add a Prayer for forgiveness, without which we cannot relish *our daily Bread*; nor do we think our Food so necessary, as the Remission of our Offences; the want of that could but bring us to a temporal Death, but without this we shall lose everlasting Life, and die in eternal Misery. And the Necessity is also as universal, for as no man can live without Bread, so no man can live comfortably here or happily hereafter without mercy; for all men have sinned [a], and those sins cannot be done away without Mercy; which every man that lives by Bread must pray for, even the best of men; and as often as they pray for Bread (even every day) they must also ask Pardon of Almighty God, because no day is wholly inoffensive. Our Lord Jesus would here set our sinfulness daily before our eyes, to make us constantly sensible, that we are unworthy of the meat we eat, and of all the outward Blessings which we receive; and to make us continually humble and penitent. He knew before that even the best of men had sin, and prescribes this Petition as daily useful to all his Disciples; and those who out of Ignorance or Pride think they have no sin, do exclude themselves out of the number of his

[z] *Consequens erat ut obsecrata Dei liberalitate, & clementiam ejus precaremur; quid enim alimenta prodarunt, si illi reputamur revera quasi taurus ad victimam?* Tertul.

[a] Rom. iii. 23. *Sciebat Dominus se solum sine delicto esse.* Tertul.

Scholars, who have all learn'd to pray for Absolution. But to be more particular, let us observe how many Duties are exercised in these few words, even all that becomes the address of a true Penitent; Confession and Self-Accusation, Contrition for and Aggravation of his Sins, Deprecation of the Punishment, with acknowledgment of the Justice thereof, Faith in a Redeemer, and Hope in his Merits: First, we herein daily confess our sin, our very asking Pardon is an Acknowledgment we are guilty, and we appropriate them to our selves [b]; for though Jesus did suffer the Punishment, we acted the Crimes; which here (being mindful of his bitter Passion) we do own with sorrow, calling them *our trespasses*; and in that word we signifie the vast number of our transgressions; this Plural indefinite word declares them very many, which we have committed against God and our Neighbour; not against one, but against all his Laws, not once but many times. And further we confess they are as hainous as numerous, *viz. Trespasses* and Injuries, done against God himself by us his poor Creatures, 1 *Sam.* ii. 25. either in his own person, or in his Subjects (our Neighbours) of whose Rights he is the Protector, and the Avenger of their Wrongs; we have broke down the hedge of Gods Laws by our Disobedience, disowning his Supremacy, and denying that Duty which we owe to him, whereupon Sins are called *Debts* [c], because God being our Sucum *v.* 4.

[b] *Exomologesis est Petitio veniæ, qui petit veniam delictum confitetur.* Tertul. de Orat.

[c] Matth. vi. 12. Ὀφειλήματα *the same* Luke xi. 4. τὰς ἁμαρτίας. Confer Luc. xiii. 2. Τὰ ἁμαρτήματα εἰς ὀφειλήματα ἀναγεάφει. Chrysost. de Pœn. 2. *Debitum in Scripturis delicti figura est, quod perinde judicio debeatur, nec evadat justitiam exactionis nisi donetur exactio.* Tertul. ut supra.

preme

preme Lord, Creator and Preserver, we are bound to obey all his Pleasure, and to do his Commands; specially having voluntarily promised this in our Baptism: Wherefore if we pay not God this due and vowed Obedience, we are Debters to him, and must discharge and satisfie by suffering the Penalty [a], unless we can find a Surety to undertake for us. O what can set out the heinousness of Sin more lively! It is a Wrong and Injury done by us poor miserable Wretches, against the Laws, the Authority, and the Rights of that God who made us, and whose Covenant-Servants we are; and to this we must add that we are liable to his just and severe threatnings, and may (when God pleases) be summoned to his Bar, indicted for this Debt, nay condemned to eternal Torments for the satisfaction of it; but behold his Mercy and Wisdom hath found a gracious Redeemer who hath taken these trespasses upon himself, and made a fuller satisfaction for them than we could have done by eternal Sufferings. It must be supposed, we believe the Satisfaction of Christs Death, and by it hope for a Remission; or else what encouragement have we to ask Pardon, or confess a Debt to a just and true God that must have satisfaction; this were to ask impossibilities, to desire God to be unjust. But our Lord Jesus who paid our Scores hath sent us to his Father with these words in our mouths, and he calls them truly *our Trespasses*; to shew his Love in redeeming us, and Gods Mercy in forgiving us, not to make us fear them as unpardonable: For when we remember our Redeemer, we have lively hopes in the midst of our humble acknowledgments; because he that paid our Debts, makes the same Request in Heaven for us, *viz.* That God would clear

[a] *Si non reddit faciendo justitiam, reddet patiendo miseriam.* August.

us and charge our Iniquities upon him. But because we are so apt to remember our needs and forget our Duty; to pray for good things to our selves, and neglect the doing them to others, our Master hath annexed one of the greatest Duties of the Gospel so close to this necessary and desirable Request, that we cannot ask forgiveness of God, but we must promise the same to our Neighbours, that so Christ may make peace in Earth as well as Heaven: We must declare not only that we lay aside our groundless prejudices against our Brethren, but that we quit all pretences of Malice or Revenge, even against those who have not paid us the returns of Love and Duty which they were obliged to, and against our very Enemies that have wronged and harmed us by thought, word or deeds. Not that our Pardon from God depends only upon this, or is merited by it; but because it is most reasonable, that we who request forgiveness of our Offences against God, should forgive the lesser Debts[e] of our Brethren to us; which are fewer in number, smaller in value, committed against a meaner person, and commonly upon some provocation on our part. He that doth so strictly exact his due in these petty Injuries, deserves to be strictly accounted with himself, and may blush to ask of so great a God to abate of his rigor, when he a mortal Creature will not do it to his Equal. How can such a malicious person be sensible of the kindness which God sheweth in forgiving him, when he is a stranger to those Compassions? Such a mans person must be hateful to our heavenly Father, because he is so unlike

e *Veniam det facile cui veniâ est opus.* Ecclus. xxviii.3. Matth.xviii. 24. *ubi Domino debentur* 1000 *talenta*, h.e. 1870500 l. *nostræ monetæ. Servo autem tantum* 100 *denarii*, h.e. 3 l. - 2 s. - 6 d. Vide Waserus de nummis.

unlike him[f]; and his Request odious, because it is unreasonable and impudent. Wherefore take ye heed lest by your malice and uncharitableness you involve your selves into the wrath of God for your own greater Injuries and Offences.

[f] Matth. v. v.4,5. [t] Ὑτοῦ al. lib. ὅμοιοι. Grot. [u] Ὅστις ἂν ἐοικέναι βέλεται θεοῖς, ἀφιεὶς τιμωρίας χαιρέτω μᾶλλον ἢ λαμβάνων. Libanius Sophist.

§.IX. And lead us not into temptation, but deliver us from evil,] Temptation doth not in its prime sense in Scripture signifie a solicitation to evil, but any kind of trial[g], in order to the discovery of what we are; whether it be done by a Friend, as when God tempted *Abraham*, *Gen.* xxii. 1. (or glorified him as some read) with a design to manifest the strength of his Faith; or by an Enemy, as when Satan desired to sift St. *Peter*, *James* i. 13. not to purifie him, but to manifest that mixture of Chaff he could find in him; and because evil objects shew what we are, and declare us to be evil, if we comply with them; therefore the setting evil things before us to draw us into sin, are also called Temptation; but God never tempts thus, he may try us by Afflictions, and put us in the Fire as Gold, 1 *Pet.* i. 6, 7. to separate us from our Dross, nay he will do it, *Zech.* xiii 9. and it is a sign of his Love, *Heb.* xii. 6. and ought to be a cause of our Joy, *Jam.* i. 2. and *David* begs it as a Favour, *Psal.* cxxxix. 23. Nor do any but Cheats and Hypocrites fly this Trial, or fear to be enquired into: Gods Children are willing their Father should try them and tempt them here, with intentions of Mercy, so they may escape the severe trial before the last

[g] 2 Cor. xiii. 5. Heb. xi. 29. *and is expressed both by* δοκιμάζειν *and* πειράζειν.

Duæ sunt tentationes, una quæ decipit, altera quæ probat; secundum eam quæ decipit, Deus neminem tentat. Aug. Tract. 43.

last Tribunal. As to these Trials and Temptations, Christ would rather teach us to pray to be supported under and carried through them, than never to be *led* into them; because if Gods Grace be with us, they may be for our Advantage and Honour, and his Glory. Wherefore by *Temptation* here, we are rather to understand the being inticed to commit sin, or however a trying whether we will sin, and thus it well follows the former Petition [h], for having considered the heinous nature and dangerous consequents of former sins, we prayed for the forgiveness of them; and if that Prayer were real, we cannot but desire we may never fall into such desperate circumstances again; and to quicken this request, let us consider, that our Enemies are many and mighty, vigilant and politick, that we are naturally easie and willing to be deceived, rash in our choices, heedless of danger, neither considering before, nor examining afterwards, and so shall certainly fall every moment, if God in mercy do not help us: Yet if we be humble and fear, and heartily call for aid against sin [i] (although we should fall sometimes) we declare our hatred of it, and if we be not totally free, yet we manifest a desire to be free from it; and for this we rely not on our own strength, but as Jesus hath taught us, we humbly beg strength from heaven every day against it. But some may wonder why we desire God would *not lead us*, &c. Sure he that hates sin so perfectly, and so lately forgave us, will not tempt us to com-

[h] *ut non de remittendis tantum, sed etiam de avertendis in totum delictis supplicaremus.* Tertul. de Orat.

Illud ut præterita expientur, hoc ut futura vitentur. Oros. de lib. Arbit.

[i] Τὶ ἓν δωῶατον; ἀναμάρτητον ἤδη ἐῶ; ἀμήχανον· ἀλλ' ἐκεῖνο δωῶατον πρὸς τὸ μὴ ἁμαρτάνειν πεπᾶς δηλωεκῶς. Arrian. l. 4. c. 12.

commit more, *Jam.* i.13. 'tis most true; Satan is the Tempter [k] (and so his name *Sathan* in Hebrew signifies) he being miserable by Sin [l], desires to make men partners with him both in Sin and Misery, by working on those Lusts, *Jam.* i.14. which do draw us into Sin. But the Devil himself is under the command of the Almighty, who sets him bounds that he cannot pass, and gives permission to him to tempt us [m]: So that he could have no power against us, except it were given him from on high, *John* xix. 11. but he obtains leave from God sometimes to try us, and Christ was led, *Matth.* iv.1. by the Spirit of God to be tempted of the Devil: In such a case our frailty might make us fear and pray that we might not fall by such a trial. But othertimes God in his displeasure for one sin, suffers us to fall into another; not by enticing us, but by withholding that Grace which should restrain our evil desires, and by loosing Satans Chain, and leaving us encompassed with opportunities and engaging circumstances, which we are likely to fall by; and this the Scripture phraseth *entring into temptation* [n], and the Jews in their Forms call it *being led into the hand of Temptation or Sin*. And now let us remember how often by one sin, and desires after more, we have provoked God to expose us to such circumstances as will infallibly bring us into some grievous transgression; but if we henceforth take God for our guide, he will direct us and lead us in the right way; he foresees the enticing Baits, the evil Objects, and wicked

k Matth. iv.3.

l *Solatium perditionis suæ perdendis hominibus operatur.* Lactant. de Orig. Er.

m Job i. 12. Ch.Par. *Exiit Sathanas cum licentiâ à coram Domino.*

n Matth. xxvi.44. *Ne me inducas in manum peccati nec in manum transgressionis.* Seder Tephil Lusitan.

ked Company, which are in ambush for us; and if we rely on his mercy, and follow his guidance, he will conduct us so as to miss them all, or give us strength to overcome them, though we have neither wisdom to discover, nor strength of our own to avoid the danger: Wherefore we pray *him* to lead us, who can restrain the powers of darkness, and desire we may not provoke him to lead us into evil circumstances and dangerous occasions, nor to let loose our infernal foes, nor yet to leave us to our selves, which is the prime intent of this Petition, in its first branch. As to the last clause of *deliverance from evil*, *Tertullian* and many others take it to be a fuller explication of the former *, and by *evil* understand the evil of Sin; as if we were not unwilling to be tempted by Afflictions or Solicitations, if it be our Fathers pleasure; provided he would by his Grace prevent us from sinning and falling into iniquity by them. Temptations and Trials, if they occasion not our Sin, may humble us, and quicken our Prayers, mortifie our Lusts, and exercise all our Graces; and therefore we only desire whether God or Satan (by his permission) try us, we may be innocent: Or with the Antients we may take the word Πονηρῷ for the *Evil One*, that is, the Devil, who is so called in Scripture ᵖ, and thus we shall avoid a Repetition, (which cannot be supposed in this compendious Form) and the sense will be, that God would not deliver us up to sin, lest our enemy the Devil taking advantage thereby, seize our hearts, when God hath abandoned them, and we be-

* *Et respondet clausula interpretans quid sit Ne inducas, hoc est enim, sed devehe nos à malo.* De Orat.

ᵖ 1 John iii. 12. Eph. vi. 16. Matth. v. v. 3. Castal. *à Diabolo.* Tertul. *à maligno.* Πονηρὸν ἐνταῦθα τὸν διάβολον καλεῖ, κελεύων ἡμᾶς ἀπονεύειν πρὸς αὐτὸν πόλεμον. Chrys.

become his Slaves, and forfeit to destruction. Or lastly, we may by *Evil* understand the Effect of Sin, the Evil of Punishment, *viz.* that we may not be drawn into any Wickedness, nor into that which certainly follows it, Sickness, Losses, Crosses, Death temporal and eternal, which are the Wages of Sin, and of which the Devil is the Executioner: So that the two last Senses may very well stand together, *viz.* That God would not put us out of his Protection, nor deliver us up into Satans power, neither as a Tempter first, to entice to Sin, nor as a Tormentor afterward, to execute and inflict upon us what those sins deserve in this world or the world to come. The sum is, that Sin is a dreadful thing, it gives Satan power over us and possession of us; it makes us liable to be hurried on to more wickedness by banishing Gods Holy Spirit; and by taking away his favour, it opens a way for all the miseries and mischiefs of this world and the next to fall upon us: Upon the serious consideration whereof, we not only crave the Remission of past sins, but earnestly beg that we may never more fall into transgression, and then we doubt not but to be safe from all Evils Temporal, Spiritual and Eternal.

§.X. **For thine is the kingdom, and the power, and the glory, for ever and ever, *AMEN.*]** Some have imagined this Conclusion was not spoken by Christ, but added by the Greek Church to this Prayer, because all the old Latin Copies want it wholly; and all the Greek Copies in St. *Luke*, and some in St. *Matthew*, nor is it expounded by the Latin Fathers; others plead it is agreeable to the Jewish Forms, and generally found in the Original of one Euangelist, and in the Syriack and Arabick, both antient Translations, and is expounded by St. *Chrysostom* and *Theophylact.*

But

But our Church hath chosen a middle way, and hath annexed it here in the first repetition of the Lords Prayer, and in some other places she hath omitted it, not as if it were not of Divine Authority, but sometimes following St *Luke*, as here and elsewhere St. *Matthew*. It is very unlikely those holy Fathers should presume to add their own inventions to this venerable Form of Christs own composure: It being more probable, that our Lord delivering this Prayer twice, did add this Doxology at the first time which is recorded in St. *Matthew*, and leave it out the second, which is set down in St. *Luke*; and hence the Latin Copies (which were very confused and full of error) might leave it out in both, lest the Euangelists should seem to differ in so considerable a matter: But however it was, it is most for our profit to wave these enquiries, and labour truly to understand it. It is known that the Jews concluded all their Prayers with a Doxology or Form of Praise, yea sometimes (as *Drusius* saith) in these very words [q], and our Lord Jesus delighted in imitating their customs, though here the reason is weighty; for a Prayer is scarce complete without Praises [r], it being sordid to ask all from God, and return nothing to him. Prayers may seem more necessary, but Praises are as much our Duty, and more lovely. Petitions fit the Earth, but the glorifying God is the imitation of the Celestial Choir, who sing a Song much like this Conclusion of the Lords Prayer [s], and we do well to learn it here, against we come

[q] In Matth. vi. 13. *Quia tuum est regnum, & in secula seculorum regnabis gloriosè.*

[r] Phil. iv. 6. With Thanksgiving.

[s] Rev. v. v. 12, 13. & Chap. xi. 15. —*Nos Angelorum — Candidati jam hinc cœlestem illam vocem in Deum, & officium futuræ claritatis edisimus.* Tertul. de Orat.

to

to use it there. We began these Devotions with his Glory, and now we end with it, that this may be the beginning and end of all our actions [t]: We now give that to him our selves, which we prayed before might be offered him from others. As to the sense of these words, they may be an acknowledgment of his infinite Perfections, who is not praised by Flattery, but by a bare Confession of what he really is and hath, in, by and from himself; yea, we fall short of what he is and deserves in our most exact acknowledgments, for his Kingdom is everlasting and universal, his Power infinite and unlimited, his Glory transcendent and incomprehensible; we may repeat them, but can neither fully comprehend them, nor express them but by Silence and Admiration; only we confess our own Subjection, Weakness and Misery, by ascribing all these to him; Kings must lay down their Crowns, mighty men their Strength, and the honourable men of the earth their Glory at his Footstool. These words considered in themselves thus, are an act of Praise, but being connected to the Prayer by the Particle *for*, they are a proper Conclusion to this divine Prayer, and seem to contein a reason of every Petition; for we are obliged to pray that his Kingdom may come, because he is right and lawful *King* of Heaven and Earth; and to desire his Will may be done, because he hath the just *Power* and Supremacy over all, to command what he pleaseth; and to wish his Name may be hallowed, because he is *glorious* in himself, and deserves all possible Praises from all the world. So likewise in the three last Petitions, of him we ask for a temporal supply, because his is the *Kingdom* over all Creatures, and all Provisions are his; of him we beg a Pardon, for

[t] Rom. xi. 36. Horat. Od. l. 3. Od. 6. *Hinc omne principium, huc refer exitum.*

for he only hath full *Power* and just Authority to dispense it; and of him lastly we request deliverance from Sin and Damnation, because he may have the same *Glory* from us as he now hath, and ever shall have from the blessed Saints, whom he hath brought to his heavenly Kingdom; or if this seem too nice, and we reflect upon the whole Prayer together, here we are struck with reverence in remembrance of that great King we have spoken to; we declare why we make our address to him, and what ground we have to hope for acceptance with him. His is the *Kingdom*, therefore we his poor Subjects do petition him; and it is his Prerogative to help, and by his Supremacy he may do it. His is the *Power*, therefore we his weak impotent Creatures look up to him and rely upon him, who is able to do all we desire, and being Almighty can perform it. His is the *Glory*, and therefore we vile Sinners that can do nothing without him, though we deserve nothing from him, yet we present our necessities before him, that by his free Grace he may have that Glory from us which he hath from all others that he hath formerly relieved. Leave thy Prayers then with much comfort in his hands, who is thy heavenly Father, and may do abundantly for thee by his Right, and can do it by his Power, and will do it for his Glory, both this day, to morrow and for ever. Come when thou wilt, he is, and hath Kingdom, Power and Glory, from everlasting to everlasting; this is no mortal King, nor fading Power, nor transient Glory, but all endure longer than thy wants, even *for ever and ever*. O how hearty an *Amen* maist thou say to this Prayer, since as thou hast great reason to desire all these things should be granted, thou hast as good ground to believe they shall, *Amen*.

The

The Paraphrase of the Lords Prayer after the Absolution.

Most merciful Lord God, who hast owned us for thy Children by creating us, preserving and providing for us, and after our manifold disobedience hast by this gracious Promise of Pardon again encouraged us to call thee [**Our Father,**] thy Mercy in receiving us exceeds the compassions of earthly Parents; and thy infinite Goodness and Power do evidence thy Glory [**which art in heaven,**] and therefore canst do whatever thou pleaseſt in all the world. Lord, we are so transported with thy admirable pity towards us and all poor sinners, that forgetting our own wants we desire thy Glory in the first place, even that by us and all men [**hallowed,**] sanctified, reverenced and for ever feared may [**be thy Name,**] from which we have had our help, and thy Attributes in which we have our comfort; that we may ever express a fervent Love and dutiful Regard to thee, and all belonging to thee. We lately were (as many yet are) in rebellion against thee; but since we have found thee so merciful a Prince, Lord, let [**thy Kingdom come**] into all our hearts, to rule us by thy Grace, and to fit us against thou shalt come in Glory to crown thy Servants, and to condemn thy Enemies, whose Misery thou delightest not in, but deferrest thy coming, because it is thy Will, that we all should live in Holiness here and Happiness hereafter. Dear Father, let this [**thy will be done**] both by our obedience to thy Word, and by our submission to thy Providence; for then shall we be truly happy when thy good Will and Pleasure is done by us and on us thy Servants [**in earth,**] as readily and fully, as constantly and chearfully [**as it is in heaven**] by the blessed Saints and Angels, whose

food

food it is to obey thy Commands. But Lord, thou knowest the frailty of our nature, and the misery of our condition, which needs continual support and supplies, and forceth us to beseech thee, who hast all blessings at thy disposal, to [give us this day,] which for any thing we know may be our last, and therefore we look no further nor ask no more than [our daily bread] even so much Food and Raiment, Health and Wealth, Prosperity and Success, as thou seest is necessary and convenient for us in this state of life, in which thou hast placed us; so much as may enable us to serve thee, not encourage us to forget thee, or entice us to increase the number of our sins, which are too many already: But we will daily acknowledge and bewail them; and remembring the Vengeance due unto us for them, we now earnestly beseech thee to pardon [and forgive us our trespasses] against thy righteous Laws and just Authority for Jesus sake, who hath made satisfaction for them: Gracious Lord, by his Merits forgive us [as we] by the help of thy Grace, the injunction of thy Gospel, and the example of thy Mercy [forgive them that trespass against us] in fewer and lesser matters. We tremble at the remembrance of all those amazing miseries which our former sins have made us liable to: And though we deserve to be deserted, yet O let us never fall again into those dreadful circumstances [and lead us not] into any dangerous occasions or opportunities of Sin; but though many Snares be laid for us, guide us so by thy Providence, that we may seldom fall [into temptation] and never fall by it; let not Satan who desires our eternal Ruin, again get power over us and advantage against us; [But deliver us from] all the [evil] which he enticeth us to as a Tempter, and will punish us for as a Tormentor, that we may neither deliver our selves

ſelves over to him by Sin, nor be given up to his Malice to execute thy Sentence upon us for it. Theſe Mercies we need, and though we are unworthy, yet we petition thee for them; thou maiſt help us, [for thine is the Kingdom,] thou canſt do it, for thine is [the Power,] and we hope thou wilt do it, for thou haſt freely and frequently relieved poor penitent Sinners; for which Men and Angels do acknowledge thine is the Praiſe [and the Glory,] and we ſhall by thy Mercy to us be obliged alſo to join in this juſt acknowledgment, which ſhall be made to thee in Heaven and Earth [for ever and ever] world without end. [Amen] be it ſo.

SECT.

SECTION VI.

Of the Responses.

§.I. AFter this devout Address to God in that incomparable Prayer which Jesus taught, are added some short and pithy Sentences, in which the people are to bear a part; according to the manner of the Primitive Christians[a], who used this so constantly, that *Eusebius*[b] brings it as an Argument to prove the *Essenes* were Christians, because they sung by turns, answering one another. It was indeed the custom of all the Jews, among whom this Duty was performed by the Priests and Levites only: But Christians have a greater privilege, and every man is so far a Priest, 1 *Pet.* ii.9. *Revel.* i.6. as to have leave to join in this spiritual Sacrifice; which is for the Benefit as well as the Honour of the People, if they did rightly understand it; for

[a] August. de Verb. Apost. Serm. 12. Ὁ λαὸς τὰ ἀκροστίχια ὑπῳδάλλετο. Constit. Ap. l.2. c. 5.

[b] Euseb. Histor. Eccl. l.2. c.17.

First, This shews their full consent to all that is prayed for, and Christ teacheth us that we must agree in our asking, that so our Prayers may be heard[c]. Nor is their Silence sufficient to express such a Consent as is here required; for they must not only be willing these things may be prayed for; but they must desire that God should look on it as every ones particular Request; and accordingly Minister and People must with one mouth as well as one mind, *Rom.* xv 6. praise God.

[c] Matth. xviii. 19. Gr. Συμφωνήσουσιν.

Secondly,

Secondly, this quickens their Devotion by a grateful variety, making those holy Offices pleasant, which our corrupt nature is so apt to think tedious; and by a different manner of address making the time seem short [d], the devotions new; and our affections as fresh as in the beginning of our Prayer.

[d] *Breve videbitur tempus quod tantis operum varietatibus occupatur.* Hieron. Epist. ad Lat.

Thirdly, This engageth their Attention, which is apt to stray, especially in sacred things, and most of all when the people bear no part: But when they have also their share of Duty, they must expect before it comes, that they may be ready; when it is come, they must observe that they may be right, and after take heed to prepare against the next Answer they are to give. How pious therefore and prudent is this Order of the Church, thus to intermix the peoples Duty? that they may be always exercised in it or preparing for it, and never have leisure to entertain those vain thoughts which will set upon us, especially in the house of God, if we have nothing to do [e]. And assuredly the peoples general neglect of answering in their course hath introduced so much lazinesse, sleeping, irreverence, inadvertency and wearinesse into the house of God. Our pious Ancestors may make our Devotion blush when we see them all the time of Prayer *in procinctu*, with their knees bended, their hands lifted up, their eyes fixed on the Minister, and their hearts and mouths ready to say *Amen*, and to answer wherever it was required: And if ever this Devotion be restored in the Church (which all good men passionately wish) it must be, by learning the people zealously and conscientiously to join in these pious Ejaculations allotted

[e] *Nihil agendo male agere discimus.* Senec.

to them; which that they may do, I shall now explain them to every ones capacity.

§. II. **O Lord, open thou our lips: And our mouth shall shew forth thy praise.**] This Sentence with many of those that follow, are indited by the Spirit of God, taken out of that excellent repository of Devotion, *The Psalms of David*, from whence the *Jews* took the greatest part of their Liturgy, and the Primitive *Christians* collected their Prayers [t], and composed their Hymns out of it; because it contains variety of Prayers and Praises, exactly fitted for all persons in all circumstances, as pertinent as if they had been made for the present occasion; and so we shall find this to be, which we now consider. The words are to be found in *Psal.* li. *ver.* 15. and were antiently transcribed into the Christian Liturgies, for they are ordered to be three times repeated in that antient one attributed to St. *James*, (not to mention them of latter date.) And nothing can be more pertinent when Minister and People are about to begin to praise God; for Speech is the gift of God, *Prov.* xvi. 1. *Exod.* iv. 11. it is that in which Man excels all other Creatures, and was given us to this end, that we might glorifie him; whence the Tongue is called *our Glory* [u], because it is the Instrument of his Praise. But here we do not only acknowledge our Speech was given us to this end, but desiring now to make the right use of it, we beg his help, and confess from him we have the faculty and the exercise of that faculty in every act, especially in holy things; wherein unless he *open our lips*, we cannot set *forth his praise*. This is the sense of the words considered

[t] See Dr. *Hammond's* Preface to his Annot.

[u] Psal. xvi. 9. *Gloria mea.* LXX. Ἡ γλῶσσά μου. Vid. Psal. xxxvi. 12. & cviii. 1.

sidered absolutely and alone. But if we observe whence they are taken (*viz.* out of the most famous *Penitential Psalm*) and where they are set (*viz.* soon after the *Confession*) it will afford us another profitable Meditation. *David* useth them after the Confession of his grievous sin, and earnest Supplication for pardon, and we use them in the close of the Penitential part, before we begin our solemn Praises and Petitions, intimating that till we have some hopes of our pardon, we cannot proceed any further, and so we briefly, but zealously renew that great suit for Mercy, because sin and the guilt of it doth stop our mouths, and shut our lips that we become tongue-tied [h], speechless, and mute, as *Judah* (the most oloquent of all his Brethren) being taken in a fault, *Gen.* xliv. 16. knew not what to answer, being full of inward confusion. Nor hath sin this effect only on evil men [i], but as much if not more on the best; whose ingenuity produceth a shame that will stop their mouths as much as the wicked mans terrors, of which the famous *Origen* is an instance, who having been once compelled to sacrifice [k], was long after struck dumb with reading the 16th verse of the 50th *Psalm*, *but unto the ungodly, saith God, what hast thou to do*, &c. and broke off with tears not able to proceed further; which that it may not happen to us, *viz.* that a guilty Conscience may not spoil the musick of our Praises, or seal up our lips in Prayer, we here do beseech him (by speaking peace to our Souls) to give us hopes of his forgiving Mercy; that whereas our Fear, Shame and Grief makes us now stand mute, as so many guil-

[h] Matth. xxii. 11. Gr. Ὁ δὲ ἐφιμώθη.

[i] *ut leprosi labium tegitur.* Levit. xiii. 45. *ita os peccatoris obturatur.* Cyril. Alex.

[k] Epiphan. Panar. l. 2. Tom. 1. Hæres. 64.

ty persons, we may have (παῤῥησίαν) a freedom of speech in his presence, when the Terrors of offending Slaves, are changed into the Liberty of reconciled Sons: which mercy if he grant, we do all engage to use it to his Glory, and resolve it shall kindle the flames of Gratitude and Love in all our hearts, and if he *Open our lips, our mouth shall set forth his praise*: And when we praise him for other things, we will think of this pardoning mercy, and redouble our Eucharistical gratulations; and doubtless this Petition shall be heard, for we desire it not only for our own Benefit, but to fit us to set forth his Praise. We have cause when we go about to glorifie God, to cry out we are of *unclean lips*, *Isai.* vi. 5. but if God send hopes of Remission, when the Seraphim toucheth our lips, and taketh away our iniquity, then we shall be fit for all holy Duties, and with that Prophet readily say, *Here I am, Lord send me.*

§. III. **O God, make speed to save us: O Lord, make haste to help us.**] These words are frequently repeated in the Book of Psalms; and are not much varied from that form of Exclamation [1] which the Jews contracted into *Hosanna*, which signifies *Save now, Lord we beseech thee*; but the old Latin Liturgies [m] do assure us they are taken out of the 70th *Psalm*, though they are found also, *Psal.* xl. 13. where you may behold *David* surveying his sins more numerous than his hairs, more weighty than his heart could bear; terrified with which sad spectacle, he breaks out into this passionate Ejaculation, which may well befit our mouths, who so lately have been confessing our Offences; for it

[1] Psal. cxviii. 25. Heb. הוֹשִׁיעָה נָּא *Obsecro Jehovah serva nunc.* Jun. & Trem.

[m] *Deus in adjutorium meum intende.* Psl. lxx. 1. Vid. Gr. Vers. D. D. Duport. — Εἰς τὴν βοήθειάν μου πρόσχες ut LXX.

it contains all that any penitent sinner, about to put up his Petitions, need to sue for by way of Preparation; *viz.* deliverance and safety from evil, and help in that which is good. We suppose our selves like a besieged City, our Sins behind threaten us, and our Corruptions have blocked us up before, and Fear is on every side, yet still the way to heaven is open, and we send these Prayers upwards to the place where the King of Heaven resides, for a speedy rescue to be granted to his distressed Subjects, 1 *Sam.* xi. 4. 2 *Chron.* xx. 12. When we look back and see our innumerable Iniquities, we cry out, *O God, make speed to save us*: When we look forward to all those Duties which we are to do, and the great opposition we are sure to meet with, we say, *O Lord, make hast to help us.* Our guilt will *make speed* to pursue us, Satan to destroy us, and evil Thoughts to hinder our Devotions. Wherefore we must beg that our gracious God will also *make hast to save* and *help us* just now, when we are in danger and need, and it will double [n] the kindness: Nor will he call these speedy cries Impatience or Presumption, but account them prudent fear of our imminent danger, and a right apprehension of our urgent necessities; and for our comfort let us remember, they that are the most liberal are the most speedy [o] in doing good. He that we make request to hath charged us (see *Prov.* iii. 8.) never to put off a necessitous person till the morrow, if we have it in our power; and he ever hath it in his, to help us; wherefore we may be assured he will save and help us this day, and by the speed of his help, give us cause in the next place to sing *Glory be to the Father*, &c.

[n] *Bis dat qui cito dat.* Seneca.

[o] *Proprium est libenter facientis citò facere.* Id.

§.IV. **Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.**] Although the words of this excellent Hymn are not in Scripture, yet it is a Paraphrase on the Song of the Seraphims [p], and is expressly grounded on Gods Word, 1 *John* v. *v*.7. not only as it is an act of adoration to Almighty God; but as it is a particular address to each person of the Blessed Trinity; who being equal in their Godhead, ought equally to be worshipped, as might here be fully proved, but that it is sufficiently done by others. This truth indeed by the malice of the Devil, and the envy of ambitious and wicked men, hath met with more opposition than all other Christian Doctrins: The *Arrians*, *Sabellians*, *Eunomians*, *Apollinarists*, *Macedonians*, and almost all Hereticks denied either the Divinity of one, or Equality of all the persons; but the Church got this advantage [q] by it, that this fundamental Article, was more narrowly examined, clearly explained, and fully proved than otherwise it had been; and among other good effects of these bad causes was the composure of this *Eucharistical Hymn* (as some think) or rather the enjoining it in daily use (which I rather believe,) for there are many footsteps of it before *Arrius* time, or any of those Councils which condemned him, and though before the danger of this Heresie, every one of the Fathers had a Form of Doxology of his own, yet with little variety of words they

[p] Isai. vi.3. *unde Hymnum* τρισάγιον *originem duxisse fertur in Ecclesiâ Græcâ.*

[q] *Multa quippe ad fidem Catholicam pertinentia, dum Hæreticorum callidâ inquietudine agitantur, ut adversus eos defendi possint, & considerantur diligentiùs, & investigantur clariùs, & instantiùs prædicantur.* Aug. de Civitate Dei, lib.16. cap.2.

they all expressed the same thing, *viz.* to ascribe all Honour and Glory to the three persons of the glorious Trinity. Nay these very words are set down by *Clemens* of *Alexandria*[r], as the Christians Form of praising God [above 100 years before the Council of *Nice*, *Anno* 190.] besides it appears it was used in the Service of the Church before, or somewhat very like it[s], because the *Arrians* did alter the antient Form into *Glory be to the Father by the Son and in the Holy Ghost*; for which they are sharply reprehended by the Orthodox Fathers: who afterwards annexed it to their Publick Devotions[t], almost in this Form in which we now have it. All which doth not only prove the Antiquity of it, but teach us that it may serve for two purposes; First, as a Form of praising God, and glorifying every Person of the Trinity, which was the first design of those that invented it. Secondly, as a shorter Creed and Declaration of our Faith of the Trinity in Unity, which was the use it was fitted to afterwards. I wish we might have no occasion to make use of it in the second sense as a Test for Hereticks (though the Disciples of *Socinus* and Fanatick Enthusiasts do even still deride or deny this Mystery) but if there were no such, it might still serve its principal end, to be a Form of ascribing all Praise and Glory to the Supreme Being, and an act of Adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for us:

[r] Αἰνῶντες τὸν μόνον πατερὰ καὶ υἱὸν καὶ ἅγιον πνεῦμα. Clem. Alex. Pædag.

[s] *Gloria Deo Patri, honor item & adoratio, cum Filio Collegâ, unâ cum sancto vivificatore Spiritu.* Athan.

[t] Δόξα πατερὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Amen. Litur. S. Chrys. & Basil. Et aliquando[v] Ὅτι σοῦ ἐστι πᾶσα δόξα, &c. Et Σοὶ τὴν δόξαν ἀναπέμπομεν πατερὶ, &c.

us: So that it is our Duty to praise the Father for our Creation, the Son for our Redemption, the Holy Ghost for our Sanctification. The Father hath sent us into the world, and preserves and provides for us in it. The Son hath lived with us and died for us, and being returned to his glory is still mindful of us. The Holy Ghost doth come to us and stay with us as a Guard and a Guide, a Comforter and an Advocate; clearing our Minds, cleansing our Hearts, quickening our Affections and enforcing our Prayers: And shall we not then be highly ungrateful, if we pay not a particular tribute to every person in special as well as to all in general. Remember the Angels sung praise to the undivided and ever-blessed Trinity in the morning of the Creation, in the beginning of all time, *Job* xxxviii. 7. and they and all the world do it *now*, and both Men and Angels shall continue this Jubilee to *eternity*. As long as Goodness endures[u], Gratitude and Praise cannot cease. This *was* and *is* and *ever shall be* done in all ages and generations, *Psal.* cxlv. 4. The Patriarchs and Prophets did it in the beginning and first ages of the world; the Apostles and Martyrs in the first planting of the Gospel. And all these, though removed to heaven, continue to sing praises to the Trinune God there, as we and all pious Christians do here; and there will never want Tongues in Heaven and Earth to sing this gratulatory Hymn for all generations. Observe further the comprehensiveness of these few words, which extend to all things as well as to all times and persons; and present at once to our view all the mercies of God past, present and to come. They are an acknowledgment that all the good that ever was or shall be

[u] *Omnes tam Orationes quàm Oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit.* R. D.K. Psal. c. v. 4.

be done, or that is now enjoyed in Heaven or Earth, hath proceeded from this All-sufficient and ever-flowing Fountain, to whom this tribute of Praise is and was and ever will be due. Behold then, O pious Soul, a glorious Choir of Angels, Patriarchs, Prophets, Apostles, Saints and Martyrs in Heaven, with all holy men and women in all the world, at once with united voices and joyful hearts singing this triumphant Song: Let this inspire thee with holy Raptures and Ecstasies of Devotion whilst thou singest thy part here on earth, and when thou art taken hence, thy place shall be supplied by the succeeding generations, and thou shalt be advanced to a state as endless as his Mercy, where thou shalt praise him to eternity. What better Form can we have to glorifie God by than this, which is a declaration of our Faith, a discharge of our Homage, in which we acknowledge his former mercies, confess his present favors to us and all the world, and glorifie him for both? We hope in him for those that are to come, expecting all from him, and promising those returns of Eucharist which we will for ever make to him. How can this be done too often, or repeated too frequently? Surely his Mercies are more frequent than our Praises can be. Those that censure this as a vain Repetition, would ill have digested the hundred Blessings * which the Jews are bid to say every day; and might be offended at *David*'s seven times a day, *Psal.* cxix.64. and St. *Paul*'s charge to rejoice always, 1 *Thess.* v. *v.* 18. *Phil.* iv. 4. but as God never thinks it too often to relieve us, let us never think his Praises too many, tedious or impertinent; but in Psalms, in Litanies and every thing,

* Deut. x. 12. RR. legunt pro מאה מה: pro *quid*, leg. *centum*: unde dictum, *unusquisque tenetur centum Benedictiones quotidie reddere.*

thing, let us give thanks; and when *Gloria Patri* is not in our mouths, let it be in our hearts, that we may never forget his benefits.

To this we shall only add the particular reason why the Church hath placed it in the close of the Penitential part of daily Prayer; and that is in imitation of holy *David*, who commonly when he hath made his Confession, declared his Distress, and begged pardon and deliverance, then he turns his Petitions into Praises, because of his lively hope of acceptance, *Psal.* vi. 9. and cxxx. 7. So we being full of hopes that our gracious Father will forgive us, for his Sons sake by the ministry of his Spirit: We, I say, do now give Glory *to the Father*, who granteth this Absolution; *to the Son*, who purchased and obtained it; and *to the Holy Ghost*, who sealeth and dispenseth it to us; and we also call to mind those innumerable instances of the like infinite Mercies to poor Sinners which have been, and ever shall be to the worlds end: And what Heart can conceive, or Tongue express that Ecstasie of ravishing Pleasures, which we shall feel at the last day! when we and all true Penitents that ever were or shall be shall all join in singing Songs of Praise to our dear Redeemer, whom we shall love much, because much is forgiven us. We can foresee those Anthems which shall then be sounded on the battlements of Heaven by millions of glorious Souls rescued from destruction, and we by Faith have such a sense hereof, that we begin now that Song that we shall sing for evermore.

§. V. Praise ye the Lord: the Lords name be praised.] The first part of this, or the Versicle, is no other than the English of *Hallelujah*, which of old was accounted so sacred, that the Church [y] used it

y *Amen & Hallelujah (quod nec Latino nec Barbaro licet in suam linguam transferre) Ebræo cunctas gentes vocabulo decantare.* August. in Pascen. Ep. 178.

in

in its native Language; so St. *John* in the *Revelations* keeps the word *Hallelujah*, *Rev.* xix. v. 1, 3, 4, & 6. but our Church hath made it more intelligible to her Children by teaching it to them in their own Language; for in our tongue it is exactly rendred [z] *Praise ye the Lord.* Now this *Hallelujah* was the name of a Hymn in frequent use, *Tob.* xiii. 18. among the Jews, who used also after the Passover to sing six *Psalms* [from *Psal.* cxiii. to *Psal.* cxviii.] which Hymn (*Matth.* xxvi. 30.) they called the great *Hallelujah*, because in those Psalms this Word is often repeated; and perhaps to distinguish it from some lesser *Hallelujah* of daily use in the Temple-Service. From the Jews St. *John* learned it, and the Christian Church from both; for it was ever annexed to, and frequently repeated in all their Liturgies, which was so well known, that when *Olympius* the Heathen Philosopher heard an *Hallelujah* sung early in the morning, in the Temple of *Serapis* in *Egypt*, before any man had come in thither, he fled from the place, gathering by this Prognostick, that the Heathen Temple should become a Christian Church [a]. It was constantly sung in all Christian Assemblies, though with some variety; at *Rome* most solemnly at *Easter*, in other places [b] all the fifty days after till *Whitsunday*, which were days of greatest joy among them. But every where it was used on the Lords Day [c]. And thus we imitate the Forms used by pious and

z Ἀλληλουΐα αἴνεσις τοῦ ὀνόματος Θεοῦ. Hesych. (qui יה exponit per τὸ ὄν) vel Αἴνεσις τοῦ Κύριον, (יה est contractio Jehovæ.) Theodoret. in Psal. cxi. & cxiii.

a Soz. Hist. Tr. l. 9. c. 29.

b Soz. Hist. Tr. l. 9. c. 39.

c *Ut autem Hallelujah per illos solos dies quinquaginta in Ecclesiâ cantetur, non usquequaq; observatur, nam & in aliis diebus variè cantatur alibi, ipsis autem Dominicis diebus ubique.* Aug. Ep. 120. Vid. Id. Psal. 106. Item Ambros. Apol. pro Dav. & Paul. Diaconus, l. 15.

Primi-

Primitive Antiquity: And if any ask why it is placed here? I answer, First, as a return to the *Gloria Patri*, in which having worshipped the *Trinity*, we here adore the *Unity*, worshipping and praising Three Persons and One God. Secondly, it may look further back to the *Absolution*; for *Hallelujah* is an 'Εμβατήριον, a Triumphant Song for Victory over our Enemies. It was first made on that occasion, saith a Jewish Doctor [d]; and St. *John*, *Rev.* xix. 1, 3, 4 6. applies it to that Song which the Saints sung for the overthrow of their Enemies; so doth old *Tobit* also, with reference to *Israel*'s Restauration: And as *Moses*, *Exod.* xv. began his Song of Victory, so the Minister begins this, and all the People echo again in the same strain [e]; when we behold our Sins (the *Egyptians* that ruled us with rigor, and pursued us with guilt) lie dead before our eyes, then it is proper to sing *Hallelujah*. Thirdly, it may look forward to the reading of the *Psalms*, and serve as a Preface thereto [f], because Praise is the subject-matter of most of them, and the Jews call it the Book of Praises, by which we being about to praise God, do mutually encourage one another with this most excellent [g] Canticle, which some think is the Song of Angels in Heaven, with whom we hope at last to bear a part.

[d] *Centum & tres Psalmos, dixit David, & non dixit Schira Canticum, donec vidisset ruinam improborum.* R. D.K. in Psal. civ.

[e] Exod. xv. *v.* 1. cum 20. & 21.

[f] *Hallelujah* is the title to many Psalms. See Dr. *Hammond* on *Psal.* cvi. 1. and *Psal.* cxi. 1.

[g] Hallelujah *inter omnes cantiones maximè excellit.* Id. R. D. Kimhi.

SECT.

§. II. The *Magnificat* containeth

The *Analysis of the* Magnificat.

- §. II. The *Magnificat* containeth
  - I. A general Thanksgiving expressing both the Manner and the Object of her Praise: *Luke* i. *v.*46.
    - My Soul doth magnifie the Lord, and my spirit hath rejoiced in God my Sabiour:
  - II. The Reasons thereof,
    - 1. Gods peculiar Favor to her, wherein she *v.*47,48,49.
      - 1. Confesseth
        - 1. Whence she is raised:
          - For he hath regarded the lowliness of his handmaiden.
        - 2. Whither she is advanced:
          - For behold, from henceforth all generations shall call me blessed.
        - 3. By whom:
          - For he that is mighty hath magnified me,
      - 2. And praiseth him for it:
        - [and holy is his name.
    - 2. His general Providence towards all, *viz.* *v.*50,51,52,53
      - 1. His Mercy to the Pious:
        - And his mercy is on them that fear him throughout all generations.
      - 2. His Justice on the Proud:
        - He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.
      - 3. His different dealings with
        - 1. The Mighty and Rich:
          - He hath put down the mighty from their seat, and hath exalted the humble and meek.
        - 2. The Humble and Poor:
          - He hath filled the hungry with good things, and the rich he hath sent empty away.
    - 3. His especial Grace in the Redemption, wherein he shewed *ver.*54.
      - 1. His Mercy:
        - He remembring his mercy hath holpen his Servant Israel:
      - 2. His Truth:
        - as he promised to our forefathers, Abraham and his seed for ever.

UMI

SECTION VII.

Of the XCV. *Psalm.*

§. I. THe Holy Spirit being the Enditer, and *David* the Penman of this sacred Hymn, the matter of it is unquestionable, *Heb.* iii. 7. *Ch.* iv. 7. and the placing it here to be used in the daily Service, doth further confirm (what we may every where observe) the prudent and pious care of the Church in her choice; this part of Scripture being as fit a preparatory to all the succeeding Offices, as is to be found in all the holy Word of God. It contains both Directions and Exhortations to Praises, Prayers, and hearing Gods Word, which (as was shewed before [a]) are the Duties of our Church-Assemblies; and its very composure shews it was designed for the Publick Service, *Grotius* thinks for the Feast of Tabernacles, [b] *Calvin* and others for the Sabbath-day, *Heb.* iii. 7. but St. *Paul*, *Heb.* iii. 15. whose Authority we follow, thinks it fit for every day; and by his application of it, we have sufficient ground to adopt it into the Christian daily Worship; having also the Testimony of many Jewish Writers, that it belongs to the time of the *Messiah*, as also the Greek *Euchologion*, to shew it was particularly sung in the Eastern Church, according to the Liturgies both of St. *Chrysostom* and St. *Basil*, and St. *Augustin*'s Testimony, that it was sung in the *African* Church

[a] Vide Sect. II. §. 8.

[b] Calvin. in Psal. xcv.

[c] De Verb. Apostol. Serm. 10.

Church [c]. And it is too evident, the sluggishness of our hearts to all holy Duties, makes these powerful Exhortations necessary to awaken us, these strong Arguments to convince us, and these dreadful Threatnings and Examples to warn us. All which are contained in this Psalm, as will appear by the following Scheme.

The

§. II. The XCV. Psalm contains a threefold Exhortation:

The Analysis of the XCV. *Psalm.*

§.II. The XCV. Psalm contains a threefold Exhortation:

- I. To praise God, shewing
  - 1. The Manner how, both externally and internally:
    - Verse 1. O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
    - V.2. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.
  - 2. The Reasons why
    - 1. His Greatness:
      - V.3. For the Lord is a great God,
    - 2. His Supremacy:
      - and a great King above all gods.
    - 3. His Dominion, both as to
      - 1. Possession:
        - V.4. In his hands are all the corners of the earth, and the strength of the hills is his also.
      - 2. Creation:
        - V.5. The sea is his and he made it, and his hands prepared the dry land.
- II. To pray unto him, directing also
  - 1. The Manner how:
  - 2. The Person to whom:
    - V.6. O come let us worship and fall down and kneel before the Lord our maker.
  - 3. The Reasons why: It is
    - 1. His Due:
      - V.7. For he is the Lord our God,
    - 2. Our Duty:
      - and we are the people of his pasture and the sheep of his hand.
- III. To hear his Word, being
  - 1. A Summons to do it:
    - 1. Presently:
    - 2. Freely:
    - V.8. To day if ye will hear his voice harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness.
  - 2. A Caution against the neglect of it, declaring
    - 1. Of what we must beware:
    - 2. Why we must beware, by example of
      - 1. The Jews Sin:
        - V.9. When your fathers tempted me, proved me and saw my works.
      - 2. Their Punishment:
        - V.10. Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways.
        - V.11. Unto whom I sware in my wrath, that they should not enter into my rest.

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A Practical Discourse on the XCV. *Psalm.*

§. III. V. 1, 2. **O Come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.** It hath ever been, and still is the custom for Soldiers, when they were about to join in battel [a], to encourage one another with a general shout; to which we may compare this joyful Acclamation of the Church militant; we being now about to besiege Heaven with our Prayers, every man shews his own forwardness and reproves his neighbours backwardness, with [*O come let us*, &c.] This is that which we are commanded to do by the Apostle, whenever we meet in the House of God; *viz.* to *admonish one another*, Heb. x. 25. *in Psalms and Hymns and spiritual Songs*, Eph. v. v. 19. *Coloss.* iii. 15. And to encourage one another, as the Minister and People do most pathetically in this Psalm, stirring up each others hearts in these two first Verses to praise God; the same thing (after the Poetick manner) being expressed in divers words; from which it appears that this Psalm was fitted for the two sides of the Choir, and so we still use it. The Priest beginning the Exhortation (*O come let us sing*, &c.) and the People answering (*Let us come*, &c.) thereby approving the advice and returning the courteous Invitation, and both Minister and People do mutually press the Duty, and express their joint resolutions to glorifie God. In private it may suffice that our *heart* and *spirit* rejoice in God, *Luke* i. 46, 47. but we are now

[a] 1 Sam. xvii. 20. Gr. ἀλαλαγμός. Vide Grot. in Josh. vi. 5.

now in publick, and therefore as God hath bestowed his favours, 1 *Cor.* vi. 20. on both Soul and Body, we must (both in Heart and Voice) glorifie him by both. We must *sing* his Praises, and thereby shew even to Men, who cannot see the heart, that we are *glad* and joyful in remembring his Goodness. We must not stand mute, but our tongues must affect our hearts, and the hearts of all about us; that every mans light may shine clearly, and our neighbours torch may be kindled at our fire; till the several sparks of gratitude that lie hid in single hearts be blown up and united into one flame, bright as the blaze of the Altar; and till we be turned into holy Joy and Love, which will be the effect of our zealous performing the outward part. But we must also be sure to let our Heart make an Unison with our Tongue; *Eph.* v. *v.* 19, &c. *Rom.* xv. 6. even to *rejoice heartily*; or else the grunting of Swine is not more harsh and unpleasant in our ears, than the best harmony of their voices in Gods, who only dwell on the sounds, and never observe the sense, nor excite any devout Affections: As a Caution against such Formality, there are four good Considerations proposed in these two Verses. First, the Person to whom these Praises are addressed; [*unto the Lord*] who sees our hearts, and cannot (as men) be deceived with verbal complements. Secondly, the reason why we praise him, because he is [*the strength of our salvation*]: a rock of defence to us, and a mighty champion for us, and powerful rescuer of us; on whose Power and Mercy relies the strength of all our hopes for this World and the next. Thirdly, the Place where we praise him, we are [*before his presence*] in those Assemblies where he peculiarly manifests himself. The Jews

* See D. *Hammond* Annot. on *Psal.* lxxxix, ver. 26. [1] Syr. *Potentissimus meus liberator.* Et LXX. Ἀντιλήπτωρ, &c.

Jews were before the Ark, but St *Paul* teacheth us that we come into the Holiest of all, for we Christians are admitted into the Presence-Chamber, and if we mock him, we do it to his very face. Fourthly, the manner in which he expects to be praised, even that we be [*glad in him*] and rejoice in the Lord, not with the mirth of a Theatre, loose and voluptuous, but with the joys of Cherubins, and all those Celestial Orders, whose Joy is kindled from the pure beams of the Divine Love. These things as seriously thought on as they are frequently repeated, would spiritualize our Joy, and help us both in heart and voice to glorifie the Fountain of all good.

§. IV. Ver. 3, 4, 5. For the Lord is a great God, &c.] 'Tis impossible we should do any action chearfully till we are informed of the reason why it must be done; but when the Understanding is convinced fully, the Will chooseth freely, and then all the faculties of the Soul and members of the Body, lend their help readily to put it in execution. For which cause these three Verses contein the Reasons of and Motives to that Duty of *praising God in heart and voice*, to which the former Verses exhort us: For as the Subjects of great Princes celebrate their Masters Praises, and with proud Hyperboles set forth the greatness of their Power, the multitude of their Vassals, the largeness of their Dominions, and the excellency of their Atchievements: So we do here praise the King of Kings and our particular Benefactor; for we are more obliged to glorifie him, and can more justly commend him upon all these accounts, than the Favourites of the greatest Monarch upon earth; they are forc'd to magnifie small matters, and add many, to fill up their Lords Character; but we need only relate the truth, even that our God is (1.) infinite and immense in himself, (2.) ab-

solute and supreme in his Authority, (3.) universal and unlimited in his Dominions, (4.) glorious and admirable in his works; all which will quicken our Praises, if we consider them severally as they are laid down in order in these Verses.

§.V. Ver 3. **The Lord is a great God,**] First, let us view his essential greatness and immensity, which places him without the bounds of our apprehension; but he is so much the more to be esteemed[f], because he cannot be comprehended: Our Senses cannot represent him, nor can those Thoughts (that can measure both Heaven and Earth) contain him, who is not so properly said to be in the World, as the World in him; for he is every where[g], but is confined no where, and though to pursue this Contemplation would amaze our Understandings, rather than help our Devotion, yet it will teach us to be humble, and to supply with Admiration what we cannot conceive clearly nor explicate fully; and it will engage us to extol him as much as is possible, that our Praises may bear some proportion with his Greatness. Yet let us believe that whatever we say or think of him here, is so far short of what he really is, that when we are admitted to the Beatifick Vision, we shall confess with that Queen, that *the one half was never told us*, 1 Kings x. 6,7,8.

[f] *Hoc est quod Deum æstimari facit, dum æstimari non capit.* Tert. Apol.

Nec videri potest visu clarior, nec comprehendi tactu purior, nec æstimari sensu major est, & ideo sic eum dignè æstimamus dum inæstimabilem diximus. Cypr.

[g] Ἀυτὸς ἑαυτοῦ τόπος, καὶ αὐτὸς ἑαυτοῦ πλήρης, καὶ ἐκεῖνα ὄντα πλήρων, καὶ περιέχων, αὐτὸς δ' ὑπ' οὐδενὸς ἄλλου περιεχόμενος. Philo.

§.VI. **And a great King above all Gods.**] Secondly, let us take notice of his Supremacy over all, not only Men but Gods; for though there be no other God,

God, but he alone, yet there are many to whom that name is given, 1 *Cor.* viii. 5. Idolaters give it to deceased Heros and Demons, of which *Eusebius* out of *Hesiod* reckons 30000, and St. *Augustin* advances the sum to 300000, every one of which was honoured with magnificent Temples, sumptuous Altars, costly and pompous Rites and Sacrifices, curious Images and rich Statues; they were attended with millions of Priests, maintain'd at the publick Charge, enriched with large Donatives, advanced to the highest Dignities: And all this done by Kings and Emperors, Senators and Philosophers; the greatest, richest and wisest in the world, in honour of a Creature, nay a Devil which is but a slave to our great and glorious God; and if such honours are paid them, what doth he that is both their and our Master, deserve from us? O ye Christians, when ye go about to praise the true God, behold the smoking Altars and bleeding Sacrifices, the triumphant Processions and solemn Addresses which are paid so freely by the slaves of Satan, and be ashamed of your rude and cheap worshipping him that is far above all Gods; consider the pleasing Harmony of rarest Voices and sweetest Instruments, which wait upon the Hymns of those that tremble at the Name of your Lord, and blush to offer up either flat or feigned Gratulations: As you have the *greatest* God, so let him have the noblest Adorations. Again, *Angels* are called *Gods* [h], and it may be applied to them; they are so glorious that those holy men to whom they have appeared could scarce refrain from giving them Divine Adoration: They are truly admirable for the brightness of their Presence, the swiftness of their Motion, clearness of their Knowledge, and greatness of their Power; yet these

[h] Psal. viii. 6. & Psal. xcvii. 7. compared with Heb. i. 6.

are but the Officers of his Courts and Executors of his Will, who pay him their Duty with loud Praises, veiled Faces and submiss Prostrations. Now if the Attendants be bright as the Sun, quick as Lightning, and powerful as Thunder; what is he that is their Lord? What Songs of Eucharist doth he observe? Lastly, the *Governours* of this world are also called by the name of *Gods* [i], but they are his Creatures, and they have no power but from him, *Exod.* xxi 6. *Psl.* lxxxii. 1. & cxxxviii. 1. no honour but as they administer his Rights and represent his Person; and can you see their large Retinues and solemn Observances, or hear the strained Praises which their flattering Parasites cast upon them, who are your Lords Servants and Tributaries; and will you give less to the King of Kings, the Lord of Angels and Men, even of the highest of the Rulers of this Earth?

[i] Βασιλεὺς — Θεὸς ἐν ἀνθρώποις. Pythag. apud Stob. *Principes instar Deorum.* Tacit. Annal. 2.

§. VII. Ver. 4. **In his hand are all the corners of the earth; and the strength of the hills is his also.**] Thirdly, let us take a prospect of the Vastness and Immensity of his Empire, which hath no other limits than those of the Universe; for both Sea and Land are *in his hand*, that is, in his power, under his command, and at his disposal; so are the most hidden and secret *corners* [k] *of the earth*, into which mans eye cannot search, and also the inaccessible tops of the loftiest *mountains* [l], which are scarce to be reckoned among the Dominions of earthly Kings, being either fortified by Robbers and so impregnable, or deserted by the Husbandman and so unserviceable: Yet the darkest

[k] *Abstrusissima terræ.* Vatab.

[l] *Lassitudines montium.* Heb.

darkest Caverns and highest Rocks and Mountains, which own no other Lord, even they *are his*, his Eyes discern the one and his Power can reach the other. His Dominion reacheth to the *corners* or uttermost parts *of the earth* (as some here read [1]) so far as no Princes Armies could penetrate nor perhaps People inhabit; yet these parts of the world are his, and those vast Mountains (whose immovableness is the emblem of his unshaken and eternal Principality) are as so many natural Bulwarks for the defence of his Kingdom, which takes in the Inhabitants of Heaven, the Armies of the Abyss, and is larger than the World, stronger than the most inassailable Mountains. This King of Kings and Lord of the Universe may challenge the most hearty and humble Praises from his Servants: Which we might further improve from their Allegorical Exposition of these words, who apply them to the several conditions of men, *Psal.* lxxii.3. & cxlviii.9. for although he be so great, the meanest and poorest are not below his notice, and though he condescend so far, yet the very richest and greatest (terrible as the Hills of the Robbers) are not above his Power; but he rules and orders all, so that nothing happens to Kings or Slaves but by his permission, and therefore he may expect Glory from all sorts of persons.

[1] LXX. πέρατα. Vulg. *Fines.* Psal. cxxxix.7.

§. VIII. Ver. 5. **The Sea is his, and he made it, and his hands prepared the dry Land.**] Fourthly, let us consider the greatness of his Works, and we shall see the Arch of Heaven, the Pillars of the Earth, and the Fountains of the great Deep, were contrived by his Wisdom, and finished by his Power; so that without boasting, he may say of this goodly Fabrick, as the vain *Assyrian* did of his Royal City, *Dan.* iv. 30.

and none can contradict him. The words *Sea* and *Land* are the two principal parts, and put for the whole World, and these are his by right of Creation, which sure is the justest Title. But the making of the Sea, and adorning the dry Land, is rather here mentioned, because there is a special mark of his Wisdom and Providence in making that separation (observed by the very Heathens.) [m] For he hath bound that unfixed Element in a girdle of Sand which it cannot break; and not only restrained it from overflowing us, but made it serve our necessities, and lend its help for the intercourse and mutual supplies of the most distant Nations. And by these two words of *Sea* and *Land*, we must understand all the Furniture of both, which yield us such variety of Provisions: All these are Gods Creatures, but by him freely assigned to our use, desiring no other tribute from us, but to pay those Praises to our bountiful Lord and noble Benefactor, which none of the dumb Creatures can do; and since he hath given us Tongues, we shall be most ingrateful, if we glorifie him not with them. *Philo* tells us of a Prophet, who upon a sight of the whole world (before the Creation of Man) was asked if there wanted any thing to complete so brave a Work; he answered there needed nothing but one to explain that goodly Work, and glorifie the Maker of it: And then (saith *Philo*) was Man created and brought into this stately Theatre to do those Offices. It is pity you should have Eyes to see, Ears to hear, Mouths to taste, and Souls to judge and apprehend, if you have not Hearts and Tongues to sing the Encomiums of this great King, who hath made all things so wonderfully, and given them to you so freely. You are Pirats and Robbers, if you seize the Provisions of Sea

[m] *See* Grot. de Verit. Relig. Christ. l. 1. c. 7.

Sea or Land; and do not heartily give thanks to the Lord of them. Let the serious apprehension of all this tune your Hearts and Voices to sing Praises in the highest, to so great a God, so high a Lord, of so vast Perfections, and endless Dominions, of so infinite Power, and such noble Bounty, that you owe your selves and all you have to him.

§. IX. Ver. 6, 7. **O come let us worship and fall down and kneel before the Lord our Maker: For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.**] The people of the East exceeded all others in their expressions of Reverence to their Kings; and in *Persia* [n] it was established by Law, that they should adore their Prince as the visible Image of God; so that (as *Curtius* notes) *Darius* received divine honour from his Subjects. But we are now before the King of Kings, whose Empire is universal, and his Dominions boundless, and therefore we may well advise one another to use the most lowly Gestures that may express our holy Fear of and awful Regard to so great a Majesty. Prostration of the Body (the greatest sign of Honour among those Nations) is now out of use; but kneeling is still used in our addresses to mortal Princes, and is now among us an expression of the greatest civil respect from Inferiours: Wherefore let us not repine if we be commanded to *kneel* before our great God, the Lord of Heaven and Earth; since it was a Custom used by the Jews, and by Christ himself, recommended by Scripture [o], and great examples of early observance in the Christian

[n] Τὸ πμᾶν βασιλέα κ᾽ προσκυνεῖν εἰκόνα Θεοῦ τοῦ πάντα σύζοντος. Artabanus.

[o] *Genuflexionem in Oratione, tam ex Divinâ quàm Humanâ traditione provenisse agnoscit.* Calvin. Instit. lib. 4.

Church [p], and having the unanimous consent of all pious men. But he that shall behold the abominable Irreverence and saucy Behaviour now used in our Devotions, will think it no more than needs for us severely to reprove the people for it. For if the antient Fathers (who had not so much cause) rebuked such as did stand at Prayers [q], well may we complain of such, and both by our Words and Examples daily to say to them, *O come let us kneel*, not to Idols or Images the works of your hands (as Heathens and some that are called Christians do) but to *the Lord your maker*, who made both your Soul and Body, and expects Reverence from both; especially in publick, where you are by outward reverence to give testimony of your inward fear of his holy Name; and as Christ saith, *He that hath ears*, &c. so I say, He that hath knees to kneel let him kneel *to him* that is the glorious maker of the whole Man, nay of the whole World. But we may observe that though all these words are used to express outward Reverence, yet [*Worship*] is a general Word and signifies all parts of Gods Service, and especially Prayer, *John* iv. 24. *Acts* viii. 27. so that to *worship* may here signifie to *pray*, and as before we encouraged one another to praise God; so now having represented the Omnipotency and All-sufficiency of God, we invite one another to pray to this great God and mighty King, who made all creatures, and disposeth of all things, and can relieve us whatever our wants be; we need not fear to ask what he cannot do, or to be sent back for want

[p] Vid. Euseb. l.5. c.5. An. Christi 170. *Genua flectimus orantes.* Origen. in Numb.

[q] *Diacono clamante* flectamus genua, *maximam partem populi velut columnas erectas stare conspicio, quod Christianis dum in Ecclesiâ oratur, nec licet nec expedit.* Cæsarius Arelat. Hom. 30. Vid. item Hieron. in Eph. c.5.

The Analysis of the XCVIII. *Psalm.*

- §. II. The XCVIII. Psalm is a twofold Exhortation to praise the Lord:
  - I. The first containing
    - 1. The former Exhortation: — Vers. 1. O sing unto the Lord a new song:
    - 2. The Motives to it,
      - 1. In the general: — for he hath done marvellous things.
      - 2. More specially because of
        - 1. His mighty Power: — Ver. 2. With his own right hand and with his holy arm hath he gotten himself the victory.
        - 2. His most apparent Glory: — Ver. 3. The Lord declared his salvation, his righteousness hath he openly shewed in the sight of the heathen.
        - 2. His infinite Mercy
          - 1. To his own: — Ver. 4. He hath remembred his mercy and truth toward the house of Israel,
          - 2. To all men: — and all the ends of the world have seen the salvation of our God.
  - II. The second containing
    - 1. The latter Exhortation: — Ver. 5. Shew your selves joyful unto the Lord, all ye lands, sing, rejoyce and give thanks.
    - 2. The manner of praising God: with both — Vocal and Instrumental Musick: — Ver. 6. Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving. Ver. 7. With trumpets also and shawms: O shew your selves joyful before the Lord the King.
    - 3. The Persons invited to it, figuratively expressed by
      - 1. Sea and dry Land: — Ver. 8. Let the sea make a noise, and all that therein is: the round World and they that dwell therein.
      - 2. Rivers and Mountains: — Ver. 9. Let the floods clap their hands, and let the hills be joyful together before the Lord:
    - 4. The Subject of this Praise, *viz.*
      - 1. The Certainty of his Judgment: — for he cometh to judge the earth.
      - 2. The Equity thereof: — Ver. 10. With righteousness shall he judge the world

want of power to help (as the suitors to great Kings sometimes are, 2 *Kings* vi.27.) Have we such a God then? And shall we be slow to worship him, or careless and unmannerly when we make our applications to him? No sure, if we love our selves, we shall make haste to come, and be reverent when we are before him. If we want any thing, and do not pray to him for it, he may justly suppose we question his Power or Sufficiency, and take it very ill; but if we pray to him with humility, he never accounts it boldness, but accepts it as an acknowledgment that we believe his Authority and Supremacy, and a declaration of our dependence upon him, who is *our maker*, and therefore will be our Preserver; for no man makes a curious piece and then suffers it to decay by minding it no further; much less will God despise the work of his own hands, when he can so easily preserve us. This is the first Motive to our putting Petitions to this great God, because he is *our maker*; but on this ground all the Heathen World is as much obliged, and hath as good cause of hopes as we, because he hath created them as well as Christians. But in *ver.* 7. we are taught, an especial Obligation lies upon us (besides what concerns all Mankind) because *he is our God*, and *we are his People*. The Jews were once so, but now they are rejected for unbelief and we adopted into his Family [r], being admitted nearer to God than ever they were; so that he may justly expect we should worship him and pray to him, for every Nation calls on their God, though a feigned Deity, *Micah* iv.5. But *he is the Lord* whom we adore, and therefore able; he is *our God*, and consequently willing to grant our requests: There is a mutual Covenant between him and us, he will defend us with an especial Provi-

[r] Ephes. ii. 19. Gr. Οἰκεῖοι τοῦ Θεοῦ.

Providence, and we must serve him with an extraordinary Devotion. O blessed are we who have this Almighty and most glorious Lord and Ruler of all the World for our God! Why do we look disconsolate or complain of our wants to them that either will not pity us or cannot help us? Let us go to the Lord, and complain to our God, for his is all that Power and Glory of which we heard before. We did not choose him, but he chose us to be his Flock; *Psal.* xxiii. 1. *John* xv. 16. he feeds us and folds us, we eat in *his Pasture*, and are defended by *his hand*; for our being *under his hand*, *Gen.* xxxix. 8. *John* xiii. 15. *Deut.* xxxviii. 3. *Numb.* xxxiii. 1. denotes his care of us, and undertaking to lead us and keep us, and we are called *his Sheep*, that is, his Subjects; for a Shepherd is put for a King[f] in Scripture, and Sheep for Subjects; *his Pasture* shews he feeds us, *his Hand* expresseth his ruling of us; wherefore if we want any good, let us remember our God feeds all, much more his own sheep; let us pray to him therefore and he will furnish: Or if we fear any evil, let us call to mind his Hand is over us, his particular Providence is engaged for us, he watches over us night and day. Let us but trust in him and pray to him for the continuance of what we have, and the supply of what we want, and we need fear no evil, no cunning Fox, nor ravenous Wolf shall ever be able to pluck us out of *his Hand*.

[f] Zech. xi. 6. Ποιμένες λαοῦ. See both Offices joined in two words, *Psal.* lxxviii. 72, 73.

§. X. Ver. 8. To day if ye will hear his voice, harden not your hearts as in the provocation, and in the day of temptation in the wilderness.] This first Sentence in the Hebrew is annexed to the former Verse, as the Condition on which God will accept us as his Sheep

Sheep, and answer our Prayers, *viz. We are the Sheep of his Pasture, if we will hear his voice to day*; for his own sheep always do so, *John* x.4. and so must we follow our Shepherd, who goes before us by his example [t] and calls us after him by the voice of his word, otherwise we reject him from being a Shepherd over us, and so he may justly cast us off. But the Greek Interpreters begin (as we do in imitation of them) a new Sentence here; and are warranted so to do by the change of the person, which (is often used in Holy Writ, but) hath a peculiar *Emphasis* here; hitherto we have been speaking to one another to stir up our hearts to praise God, and to pray to him. Now the Holy Ghost himself, *Heb.* iii.7. (to shew that all our Devotions will be in vain unless we should resolve to obey [u] Gods Word) is brought in warning us to hear the voice of God, as we expect he should hear our Petitions: Wherefore it is expressed with Majestick Authority [*if ye will*;] You may if you will, I will enable you to do it, and it is best for you so to do, and I advise you to it; or as others [*if ye will*] implies a wish [x]; O that ye would hearken and obey; for it is not unfrequent for God to wish we would do that, which he knows to be for our good: He could make us do it by his Omnipotency, but he would not deal with us as with irrational Creatures by force, but by intreaty [y], because he abhors such constrained Observance: He sends his Word and his Servants every day, and gives us sufficient Grace every day, so

[t] Joh.x.3. See D. *Hammonds* Annotations.

[u] Prov. i. *v.*24. compared with *v.*28.

[x] *Ita* אם *si, per, O utinam.* Exod. xxxii. 32. & εἰ Luke xix.42. & c. xxii.42.

[y] Deut. iv. 29. & ch. xxxii. 29. *Deus non eo modo quo per causas naturales agit, movet hominum voluntates, sed allicienda.* Maimon.

so that we may hear and do his Will every day, if our wilful obstinacy hinder not; and if it do, he is grieved for us because we *will die*, *Matth.* xxiii. 37. Methinks it should melt our hearts to hear our gracious God so passionately wish, and so earnestly call for our Conversion, and to consider how he hath long in vain waited for it, adding one day to another even to this very day [z]; yet we put him off, when for ought we know this may be our last Day, and then everlasting Night begins with us; and though others have their [*hodie*] still, we must then never more hear this word, this sweet [*to day*,] if we would give all the world for it. O foolish People, how carelesly do you let this irrecoverable Treasure, this present day pass away and never consider the loss, till it be too late! The Devil and your wicked hearts say to day you are too busie, too much taken up in other concerns, and to morrow you will hear his Voice, and do his Will. But the Holy Ghost saith, *If ye will hear* it must be *to day*; for this day is yours, but to morrow is his whom you provoke by casting away this: and how dare you promise what is anothers? Or how can you expect God should give you more time when you so despise this you have? It is likely you shall never see another day, because the more time you have the more you mock God, and the further you put him off. However, Gods Word read or preached sounds in your ears this one day more, to try if yet you will so *hear* it as to observe it (which is the only right hearing, *Gen.* xlii. 22.) if not, though your day of Grace hath lasted long, it shall quickly have an end: The Jews had their *To day*, but they would not hear, and now they have it no more, let us beware

z Τὸ δ σήμερον καθ' ἑκάστην ἡμέρα αὐξάνα ἡμέραν. Clem. Alex. Protreptico.
Hodie *istud permanebit usq; ad finem seculi.* RR.

ware by their sad example. Now the cause of these dangerous delays, as the good Spirit teacheth us it is *hardness of heart*; and lest any should pretend their hearts were obdurate by nature, we are here charged that *we* do *not harden* them, to intimate it is wilful obstinacy not natural disability [a]: God is ready to take away the stony heart from all who are in covenant with him, if they did not wilfully resist the Holy Ghost, *Exod.* xxxvi.26 *Acts* vii.51. like the deaf Adder stopping their ears; and if we consult St. *Paul*, we shall find the true causes of hardness of heart are: First, *Unbelief* (*Heb.* iii.12.) both of the Threatnings pronounced against Sin, and of the Promises made unto Holiness, as if they should never be performed; for hence it is that men go on stupidly in sin, and fear no evil, and slight all the ways of Holiness, which they think are tedious and unprofitable; though the Divine Truth affirm the contrary, yet as long as men believe not, all our calls and Gods also are in vain. A second cause of hardening us is the *deceitfulness of sin* (*Heb.*iii.13.) which promiseth present Pleasures and Profits, with all sensual Satisfactions, and if men believe *Satban* in this, which is so false, and doubt of or deny all that the God of Truth affirms, what Thunder can awaken them? They will answer to all the calls of God and his Spirit, that they will not leave their Fatness, *Judg.* ix.9,11. and sweetness, they feel no harm in those ways and find carnal content in them; but do not expect any Pleasure in or Reward for the other, if they could do them. Why then do you make excuses, or complain that you are not softned and bettered by the Word of God. Behold the true cause: You come

[a] *Quibus verbis indicatur non ex alio fonte manare nostram adversus Deum rebellionem, quàm ex voluntariâ improbitate, dum illius gratiæ aditum obstruimus.* Calv.in Heb.iii.8.

come to his House [b], resolved not to forsake any of your evil courses, you trust the Devil, and believe not him that speaketh from heaven. But take heed and behold a sad example of those hard-hearted Jews who dealt thus with God at *Massah* and *Meribah* (which words signifie *Provocation* and *Temptation*) they lusted for Water, and because they were not presently supplied, they blasphemed God, questioned his Providence, doubted of his Promises, and were so hardned by their Lust, that they feared not his dreadful Indignation, which therefore fell upon them. This day is made by God a day of mercy, but if you hearken to your lusts, and will not hear the calls of God, if you doubt his Promises and despise his Threatnings as they did, you will turn this day of Grace into a *day of Provocation* and *Temptation*, and perhaps of Destruction and Desolation, as you do deserve.

[b] *Quid ergo miramini vos quæ in Scholam affertis, ea domum referre? Num ut decreta vel abjecturi, vel correcturi, vel commutaturi advenitis?* Arrian. in Epict. l.2. c.21.

§.XI. Ver.9,10,11. **When your fathers tempted me, proved me, and saw my works: Fourty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest.]** The Jews were wont to boast that they followed the steps of their Forefathers, and so they did, but not of the best of them; not of *Abraham*, who no sooner heard Gods Voice, but he was obedient to it, *John* viii.38. *Gen.* xvii.23. but they followed the steps of those obstinate and provoking Wretches which God delivered out of *Egypt*, conducted in the Wilderness, and sustained them there with bread from heaven; yet they did frequently and continually discover their diso-

disobedience and unbelief, by inventing strange ways to try and prove the Patience and Fidelity of God, growing rude and insolent in every denial, discontent and clamorous if they had not every day a new Miracle, and although he had done so much to testifie his Affection to them and Care of them; yet upon every slight occasion they conclude, that they had neither his Favour towards them, nor his Presence among them. God indeed was so merciful that he suffered these their evil manners *forty years*, *Acts* xiii. 18. but not without loathing and abhorrency and high indignation [e]; and though he did not presently destroy them, yet he gave sufficient testimony that he was displeased at these their dealings. They asked every thing of God they wanted, and were impatient of denial, but yet they would deny Gods call to Repentance every day: And thus they *erred in their hearts* and formed wrong notions of him, falsly imagining to be heard without obedience, or else wretchedly concluding God was not able or not willing to make good his Promises. And yet as they *erred* in their minds, so God made them err and wander in that desolate Wilderness, and he grew so highly incensed at last at their obstinacy and unbelief, that he unalterably proposed (which is expressed by *taking an Oath*) they should none of them come into that Land of *Canaan*, nor enjoy that *rest*, which they sometimes despised and preferred *Egypt* before it, and otherwhiles doubted whether ever they could obtain it; so that notwithstanding all their Privileges and all that God had done for them, these vile returns provoked him to destroy them in the Wilderness, and make good that Promise to their Children which the Fathers had

[e] Acts xiii. 10. Δυσφορεσθήσω· Aqu. & Sym. *Cum tædio pertali.* Vat. *Fastidio habui.* Jun. & Trem.

had made themselves unworthy of. This is the sum of this sad example, and of what happened to those Jews for our Learning [d], and as *David* set it before the men of his time, and St. *Paul* before those of his, so doth our Church daily set it before you for a warning, that you may not do as they did, lest you perish as they did. You are delivered by Christ from the bondage of Sin and *Satan*, you are the chosen people of God, Pilgrims in the Wilderness of this world, and travellers to the heavenly *Canaan*; and here is set before you some that of old did miscarry, that you may shun those paths that led them to ruin; and that you may hearken to Gods Calls, believe his Promises, despise *Egypt*, and be content with his Providence, and then you shall arrive at your desired *rest*. Otherwise do not encourage your selves because God spares you, and think you may deny him *to day* as you did yesterday; for he may suffer those abuses from you many years, and be highly provoked against you in his own breast, though his Anger break not out in your destruction presently; Take heed you trifle not and mistake, till God vow your deprivation; for then you are irrecoverably lost. These *Israelites* were going to a temporal *Canaan*, and so died only temporally (for ought we know,) and lost only that pleasant Land. But we are invited to a heavenly Rest, and if we provoke God as they did, our loss is ten thousand times greater, and we must die eternally. Acquaint your selves therefore with Gods ways, and do not delight in such destroying mistakes as these. He is merciful to those that obey him, and will perform all the expectations of his faithful Servants; but those that presume he should do so to them, and yet continue to stop their ears, though he spare

[d] 1 Cor. x. 11. *Omne quod evenit patribus signum fuit filiis.* Moses Gerund. in Gen. xii.

spare them long, yet he will cut them off at last; which being so certain, and having so plain an Example this day propounded to you, I hope you will this day hearken to the Invitations that you hear out of Gods Word, and resolve now to begin a new course of life: And if this have so good an effect, you will have great cause to bless God for sparing you so long, warning you so seriously, and giving you this one effectual call more, and then you may well conclude this Divine Hymn with *Glory be to the Father*, &c. *As it was in the beginning*, &c. *Amen*.

The Paraphrase of the XCV. *Psalm.*

Verse 1. [O come] with all speed, and [let us] who are here met together in the house of God, with loud and chearful Voices [sing unto the Lord,] and having our Affections raised by the remembrance of his mercy [let us] not only outwardly and vocally, but inwardly and [heartily rejoice in] him that is the Rock of our defence, the Foundation of our hope, and [the strength] on which we rely for the fruition [of our salvation.]

Ver. 2. He is present every where, but especially there where we assemble to worship him, therefore [let us come] into his House, where we are immediately [before his presence] having our hearts filled [with thanksgiving] and gratitude for all his favours: And the more to set forth his love, and quicken our Brethren, let us openly rejoice [and shew our selves glad in him] not with any vain mirth, but [with Psalms,] which are indited by his Spirit, and appointed by the Church, as Forms of our daily Praises.

Ver. 3. And we have great reason to glorifie him with Heart and Voice [for the Lord] Jehovah, he [is a great God] infinite and incomprehensible in his Essence, He is supreme and absolute in his Dominion [and a great King] commanding over Angels of Heaven, Devils of Hell, and the greatest earthly Monarchs, being far [above all] that are supposed or called [Gods] and therefore deserves a nobler Worship than is given to any Creature.

Ver. 4. He is not limited in his Providence to one City, or confined to a single Province, but [in his hands] and power, under his Rule and Government [are all the] remotest and most secret [corners of the earth] no place is too far for his reach, too deep for his discovery, or too strong for his power, for the height [and the strength of the hills] which are inaccessible to men, these [are his also,] and serve for the Bulwarks of his Kingdom.

Ver. 5. He is the Lord of all the World, and commandeth over that unruly Abyss of Waters [the Sea] which he binds in fetters of Sand, that it should not harm us, he hath given it to us, and makes it serve our needs, because it [is his] by an unquestionable Title, for he created [and he made it,] and therefore ought to give laws to it, and dispose of it and all the earth, because he took away the covering of waters from the ground, [and his hands] made Herbs and Fruits, Birds and Beasts, and so furnished and [prepared the dry Land] to be a habitation for the Sons of men.

Ver. 6. [O come] then, since we have so gracious and All-sufficient a God, [let us] not only praise him for what we have, but also pray unto him and [worship] him for the relief of all our Necessities, with all possible Zeal and Sincerity in our hearts, and with

with all lowlineſs and reverence in our poſtures; let us bow [and fall down] on our faces [and kneel] to ſo glorious a King, behaving our ſelves moſt humbly [before the Lord] who is able to do all things, and being [our maker] deſerves to be worſhipped with both Soul and Body.

Ver. 7. And our peculiar intereſt in him may encourage us to pray him, [for he is the Lord] in whom we believe, who calleth himſelf [our God,] and although he made all men, yet he hath eſpecially made himſelf known to us, [and we are the people] whom he feeds with his Word and Sacraments, and whom he hath choſen to be the flock [of his paſture,] for he himſelf may watch over us day and night, to ſecure us from Sin and Satan, we are his eſpecial Subjects [and the ſheep] that ſhall ever be preſerved by the care of his eye, and the power [of his hand,] if we come at his Call and hearken to his Voice.

Ver. 8. O ye peculiar People of God, obſerve therefore how his Miniſters and his Spirit do every day invite you to Repentance, ſaying [to day] after you have loſt ſo many days, and have ſo few remaining; while this day is in your power, it will be well for you [if ye will hear] and obey [his voice,] and that he may not call in vain, take heed you wilfully [harden not your hearts] by delighting in the pleaſures of Sin, by doubting of the Promiſes, or ſlighting the Threatnings of God; for the event will be as ſad [as in the provocation] of the Divine Anger by the unbelieving Iſraelites at *Meribah*, [and in the day of] their preſumptuous [temptation] of Gods Patience at *Maſſah* [in the wilderneſs] of Sin after they came out of *Egypt*.

Ver. 9. This Example God set before the Posterity of those obstinate Jews, saying to them (as now he doth to you) remember the time [when your Fathers] in whom you glory, disobeyed my Commands, questioned my Providence, and durst not trust my Promises, but [tempted me] by requiring Miracles from me to satisfie their Lusts, and by this they supposed to have [proved me] and made trial of my Power and Love; although they received a miraculous deliverance, [and saw] all the rest of [my works,] which were so wonderful, they would have convinced any but such stubborn Wretches.

Ver. 10. For all this I forbore them (as I have done some of you) full [fourty years,] and spared them from utter destruction, yet still they were rebellious as at first, so [long was I grieved with] the perversenes of [this generation.] At last when nothing would amend them, I declared my utter detestation of them [and said] of those whom I had once chosen, [it is a people] whom nothing can reclame, a refractory crew [that do err in their hearts] concerning me, imagining me faithless and false, or weak and impotent; and no wonder, [for they have not known] nor never would observe [my ways,] *viz.* to destroy presumptuous sinners, but to give Grace and Glory to holy and humble men which put their trust in me.

Ver. 11. Wherefore I warn you all to take heed lest you refuse to hear my voice, and neglect to repent to day; for so you will provoke me to deal with you, as I did with them [unto whom I sware] and stedfastly resolved [in my wrath,] being justly incensed at their basenes, [that they should] all perish in the Wilderness, and for all their confi-

confidence, that one of them ſhould [not enter into] the bleſſed Land of Promiſe, nor partake of [my reſt:] So I cut them off for diſobedience and unbelief, and I will keep all ſuch out of the heavenly *Jeruſalem*; Lo, I have ſaid it, that you may be warned and turn in time. *Glory be to the Father*, &c. *As it was in the beginning*, &c.

SECTION VIII.

Of the daily Use of the Psalms in Morning and Evening Prayer.

§. I. THE Book of Psalms seems to be a Collection of those devout Hymns wherewith holy men did praise God upon publick or private occasions, being fitted to all conditions of the Church, and of particular persons also. They are Divine Prayers and Praises indited by the Spirit of God, with such admirable variety that we may easily collect a Form from thence, either to petition for any thing we need, or to glorifie the Name of God for any mercy we have received. Wherefore they are used and commended by Christians, Jews, and Mahometans also. And although we have many differences among the several Parties that are called Christians, yet all agree to make use of these incomparable and sacred Anthems; so that *Cassander* designed to compose a Liturgy out of them, that might serve his purpose of universal Accommodation, and be received by all Christians. This joint Consent and universal Approbation, will make it needless to spend much time to commend what all admire. Yet it were easie to reckon up those excellent Titles [a] and honourable Characters [b] which have been given

[a] *Virtutum organum*, Ambr. *Theologiæ compendium*, Basil. *Epitome totius Scripturæ*, Athan. *Parva Biblia*, Luth. [b] *Psalmus benedictio Populi est, Dei laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiæ, fidei canora confessio*, &c. Vid. Ambr. Præf. ad Psal.

ven them. They are called the instrument of Virtue, the marrow of Divinity, the store-house of Devotion, the Epitome of Holy Scripture. They contein excellent Forms to bless the People, to praise God, to rejoice in his Favour, to bewail his Absence, to confess our Faith, to crave Pardon of our sins, deliverance from our Enemies, and all Blessings for the Church of God. In the use of them we ought to exercise all Graces, Repentance and Faith, Love and Fear of God, Charity to all men, and Compassion to the miserable, with all the Virtues of a Christian Soul: The Composure of them declares they are fitted for men of all Ages and Degrees, in all Estates and Conditions, yong and old; King, Priests and People; in Prosperity and Adversity; here they may find that which so exactly suits them all, as if their condition had been foreseen, and particularly provided for; and if any who grant this shall except, That many of the Psalms are not applicable to their condition, I shall confidently affirm, that as devout men in their enjoiment of the Divine Favour, can be humbled in using the Complaints for want of it, which were uttered by better men, and thereby they are moved to see what they deserve, and to consider what many of their Brethren want: so on the contrary, a pious man under trouble of spirit can by the spiritual rejoicings there described, behold the goodness of God to others, and foresee his own deliverance, receiving thereby additions to his Faith, Hope and Patience. He that forgives his Enemies, and wisheth well to all particular persons, may repeat those Curses delivered in this Book, as Predictions of the miseries like to befal the inveterate enemies of Religion, or as Deprecations against Sin and Satan, and all the spiritual Enemies of our Souls, which are the *Amalek* with whom we must have an

endless War, and whose extirpation we must endeavour and pray for. The like might be said of all the rest in all other cases, but this may suffice to justifie the Church in more frequent using these Psalms than any other part of Gods Word, because this is the quintessence of all Scripture [c] and most accommodated for Worship and Devotion: So it was esteemed by the Jews, and therefore the greatest part of the Temple-Service consisted of Forms contrived out of the Psalms, and committed to the Masters of the Choir, who used those Forms [d], and praised God by them long after *David*'s time, 2 *Chron.* xxix. 30. yea at this very day their Liturgy is an extract principally out of these Psalms [e]. and no man is ignorant how constantly the Primitive Christians used them in their Assemblies [f], insomuch that the very Women, the Children and meanest Mechanicks [g] could say them by heart, and sung them at home and abroad, even about their labours; making them at once the exercise of their Piety, and the Refreshment of their minds, recreating themselves and glorifying God; and hereby they had Answers ready to oppose to all Satans Temptations, and the most illite-

[c] *Historia instruit, lex docet, prophetia annunciat, correptio castigat, moralitas suadet, in libro Psalmorum profectus omnium est.* Ambr. ut supra.

[d] 1 Chron. xvi. 7. *ad ver.* 37. collected out of the cv. xcvi. and cvi. Psalms. *Ab eo tempore ordinaviè posthac Deus fuit celebratus Psalmis & sacrâ Musicâ.* Osiander. See 1 Chron. xxv. 2.

[e] *Et versus alios complures è Psalmis Davidicis recitare solent,* &c. Buxt. Synag. c. 5.

[f] 1 Cor. xiv. 26. Col. iii. 16. Ἐπεί τις πνὶ τῶ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑπωψαλλέτω. Const. Apost. l. 2. c. 57.

[g] *Psalmorum oracula & domi canunt & in foro circumferunt.* Basil. in Psal. i.

See *Euseb. Hist. l. 9. c.* 1. and more fully D. *Hammonds* Preface to the Psalms.

illiterate might pray to God or praise him in any circumstances, by a Form of his own inditing. How happy should we be, if we were now as perfect in them! The best way to be so is to frequent the Church daily where they are used, and there we shall at once be refreshed with the Musick, and instructed by the frequent Recital of them; we shall at the same time be pleased and profited; we shall have holy Principles[h] conveyed into our minds with pleasure.

[h] *O sapiens Doctoris inventum, qui simul canere, & utilia nos discere excogitavit!* Basil. ut supra.

§. II. And for this cause, I suppose, the Musick which these sacred Songs were first set to, is still continued in the Church, (as it was among the Jews and best Christians[i]) which ought to mind us of the Musick of the celestial Choir, and will calm our Souls, and gently raise our Affections[k], putting us into a fit posture to glorifie our Father which is in heaven, and sweetning these pious Lessons that will take the deeper root, when the heart is first mollified and prepared to receive them; for sure he is of a rugged temper, and hath an ill-composed Soul, who feels not these effects of that grave and pleasant harmony which doth accompany this Office; and we may fear he is not of *David*'s spirit, whose Ears are offended, whose Spirit is disturbed, or his Devotion hindred, by vocal or instrumental Musick. But, O ye prudent and pious Christians, who bring no prejudices against these things, you know how oft your Souls have been rapt up

[i] *Ad S. Altare iterum rediens Psalmorum incipit Melos, concinentibus secum sacra carmina omnibus Ecclesiastici ordinis gradibus.* Dionys. Areop. c. 3. Vid. item Euseb. l. 2. c. 17. Eccl. Hist.

[k] Grotius in 1 Sam. x. v. 5.

up with Ecstasies of Devotion, and your minds fill'd with Idea's of the celestial Glory, and your hearts enflamed with strong Affections by these sweet strains. Wherefore do you endeavour (when you are so disposed by the Church-Musick) with Fervency and holy Ardors to bless the Name of God: And be sure you never omit to bear a part your selves in heart or voice, or both; for so the Church requires, and so the People of God in all Ages[1] have sung their Hymns by turns and responses, supposing by this means they might best stir up each others Affections, and come nearest to the heavenly Pattern, where the Seraphims cry one to another, *Holy, holy, holy, Lord God of Hosts*, Isai. vi. 3. And *Socrates* relates that *Ignatius* learned this way of singing from the Angels, and he first delivered it to the Christian Church[m] which ever since doth zealously imitate them here, hoping to bear a part with them in their eternal *Hallelujahs*; but our designed brevity will allow us no further to press these things, because our principal aim is to help Devotion, not satisfie Curiosity, and therefore we will now treat of the means to use the daily Psalms to the benefit of our Souls.

[1] Exod. xv. v. 1. cum 20. עבה Heb. *canere & respondere signif.* Med. Diatrib.

[m] Ὁρῶντας εἶδεν ἀγγέλων διὰ τῆς ἀντιφώνων ὑμνῳδίας τὰ ἁγία τελεῦντα ὑμνοῦντων, καὶ τὸν ὕμνον τοῦ ὁρώματος τῇ ἐν τῇ Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν, ὅθεν καὶ ἐν πάσαις ταῖς ἐκκλησίαις αὕτη ἡ ᾠδὴ ἐδόθη. Socrat. Eccl. Hist. l. 6. c. 8.

§. III. There is not any part of Divine Service that might be of more general advantage than the use of the Psalms, if due care were taken by us of three things:

1. To be fitly disposed for them before we begin.

2. To be suitably affected, when we are about them.

3. To

3. To retain firmly those Affections afterwards; concerning each of which something must be said.

First, for Preparation, it is most certain that our Hearts are like an Instrument out of tune, and if we begin the melody of the Psalms before we have skrued up our Affections and set them to the right key, we shall make an unpleasing discord; for which cause the foregoing Offices of repentance are prudently appointed to be first performed; that we being thereby mollified and wound up into a frame of Devotion, may say, *Our hearts are ready to sing and give praise*, Psal. cviii. 1. And certainly we shall find the devout performance of the penitential part will incomparably fit us to say or sing *David*'s Psalms with *David*'s Spirit: For having confessed humbly, begged forgiveness earnestly, and received the news of our Absolution thankfully, our Hearts will be replenished with contrition and lowliness; and we shall find our Spirits tender, our Desires strong, our Affections elevated and fixed upon those things that are above: Then the Comforts and Promises will chear us; our sense of the wants of our Brethren, and our own Necessities will give wings to all the Petitions; our apprehensions of Gods goodness in Christ Jesus will beget such entire Love to him, that our very Souls shall mingle with our Praises; how easie and how deep Impressions will all these make upon the heart of a true Penitent, which an unrepentant man is not at all affected with! Consult but your own experience, which will convince you, that when by some sharp Affliction or serious Preparation, (before the Sacrament or the like) your Affections have been moved to a humble and hearty repetition of the Publick Confession, then your Heart is much affected with *David*'s devout Prayers and hearty Thanksgivings, and you easily apply them to your own

own case without a Monitor, and so you might be disposed every day, if you did daily confess your Sins with the same Affections and Dispositions. But we must prepare not only to *sing with the spirit*, but *with understanding also*, 1 Cor. xiv. 15. and therefore let us use all means we can [n] to know the meaning of these holy Psalms, which is not difficult to do; especially so far to understand them as to be able to know when *David* exhorts us, or praises God, or prays to him, that we may join with him in a right manner. And indeed a diligent attention will make that sufficiently plain, especially if we have seriously considered them in private.

[n] *I advise those that are of ability, capacity and leisure, to read the Psalms for the day privatly in* D. Hammonds *excellent Paraphrase before they go to Church: And for others to use the* Ld Hartons *Psalms with the Prayers fitted to them in the same manner.*

Secondly, for suitable Affections in the reading or singing of them, we must take notice, that there is something more required in these Psalms than in other parts of holy Writ: For other parts of Scripture are read to us, and it sufficeth that we be careful to hear them reverently and attentively, willing to be instructed by them, and resolved to be obedient to them. But here we our selves do bear a part, and we are to speak them as our own words [o]; we must pray for what is here desired, and praise God for those mercies which are here recorded, and this requires both an extraordinary attention, and also a suitable disposition of mind to the matter of the Psalm which we are repeating: So that it is necessary that we consider the subject of each of these Divine Canticles, and

[o] Τῷ βίβλον ταύτῳ ὁ λαμβάνων, ψάλμους ὡς ἰδίους ὄντας λόγους ἀναγινώσκει. Athan. — Ὡς ἰδία ῥήματα λαλῶν ἔστι, καὶ ὡς πρὸς αὐτὸν γεγραφέντας αὐτοῦ ἄνας & ψάλλει. Idem.

and endeavour to get our hearts into a temper agreeing [p] thereunto, and so we shall sing these Psalms with such a spirit as they were composed [q]: which blessed frame that Holy Spirit that first indited them, can only beget in us; and no tongue can tell what infinite delight, and ravishing pleasures, and mighty advantages we might then find in this employment: Wherefore having desired the assistance of the Divine Grace, be careful first to let your hearts go along with the matter of every Psalm, and secondly, to apply the [*Gloria Patri*] at the end of every Psalm, according as the subject doth require, in which perhaps these general Directions may be helpful to you. Observe there are four sorts of Psalms: 1. Psalms of *Instruction*. 2. Of *Exhortation*. 3. Of *Supplication*. 4. Of *Thanksgiving*: And though many are mixt composures, conteining all or most of these, yet all that is in any of them may be referred to one of these heads, and the devout Christian may learn by the following Rules to suit himself for any of them whether single or together.

[p] *Tuum spiritum affectu Psalmi forma; si affectus sit amoris ama, si timoris time*, &c. Aug. in Psal. xxx.

[q] *Ad fruendum hunc thesaurum necesse est eodem spiritu Psalmos dicere quo fuerunt compositi.* Cassian. Collat. 10. c. 10.

1. The *Psalms of Instruction* are plain Explications of and profitable Meditations upon, some point of Religion; as about the Creation and Works of God, *Psal.* viii. and civ. about his Providence, *Psal.* xxxvii. and cxxxix. and cxlvii. concerning Christ his Passion, *Psal.* xxii. and lxix. his Resurrection and Ascension, *Psal.* ii. and xvi. and cx. or his coming to Judgment, *Psal.* l. and xcvii. *&c.* Now in these and the like Psalms we must make a hearty Confession of our belief of these Articles, we must be thankful to him that revealed

revealed them, and be careful to express those practical Inferences that are drawn from them in our Lives and Conversations, heartily desiring we may live by these holy Principles of Truth: In these we must exercise especially Faith and Love, concluding them with giving *Glory to the Father*, who hath made us partakers of a right Faith in his *Son* by his *Spirit*; and remembring that every Person of this glorious Trinity joins in these eminent Works of Creation, Providence, Redemption and Sanctification; let us heartily praise God the Father, Son, and Holy Ghost, for all that is done or designed for the Sons of men. Let thy Soul say, O Lord, I confess the truth of these things, I believe them fully, and I admire them highly, and will ever love thee for declaring them: I acknowledge thy Power in creating, thy Bounty in sustaining, thy Wisdom in ordering, and thy Mercy in relieving and preserving all the world; I discern thy Love in our Redemption, I hope in thy Might for a Resurrection to Life, and I trust in thy Mercy for a share in thy Glory, *Glory be to the Father*, &c. for all this.

2. The *Psalms of Exhortation* are serious Admonitions backt with powerful Motives, convincing Arguments and clear Examples; by which we are stirred either to some acts of Moral Virtue, *Psal.* xv. and cj. or to some Duties of positive Religion; to fear God, or study his Law, or observe his Will, *Psal.* i. and xxxiv. and cxix. or else we are warned against sin by Threatnings and Examples, *Psal.* vii. and lviii. and lxiv. particularly against distrust in God, by the history of his Providence over his own people, *Psal.* lxxviii. cv cvi. That we may profit by these we must weigh the Promises and Motives to Holiness so seriously, that we may be convinced of our Folly in negle-

neglecting these Duties, and resolved to set upon the sincere Performance of them; and also we must consider the Evils that are appointed for and threatned to all sorts of Sins, and the sad Instances and Examples of Sinners that have been made miserable thereby, till we find our hearts moved with Fear and Penitence, and till we have taken up purposes of speedy forsaking those dangerous courses: So that here we are to exercise Humility and Repentance, Fear of God and pious Resolutions, which being finished, in the Doxology is a superadded act of Praise, to the *Father* for sparing us, to the *Son* for interceding for us, and to the *Holy Ghost* for warning and convincing us; and this *Glory be to the Father*, &c. doth declare, you are thankful for the Admonition, resolved to take warning, and full of hopes of the Divine Assistance to help you to forsake the evil and follow the good. In these Psalms take the same Resolutions which holy *David* did, and encourage your selves with the same hopes, love what he loves, desire what he longed for, believe and expect what he promiseth to himself, hate what he hated, take warning by what he observed, and fear the same sad event, if you go on in the same way with those Sinners that are made Examples to you; evermore praising God for those gracious discoveries; and saying, *Glory be*, &c.

3. The *Psalms of Supplication* are most ardent Petitions for all good things for your selves, your Brethren and the whole Church, in all circumstances and upon all occasions. These are private Prayers for Pardon of Sin, *Psal.* xxv. and li. and cxliii. for restauration to Gods Favour, *Psal.* iv. and xlii. and lxiii. for Patience in trouble, *Psal.* xxxix. for deliverance from spiritual or temporal Enemies, *Psal.* lv. and lix. and

and lxxi. and lxxiv. and also Publick Prayers for the King, *Psal.* xxi. and lxxii. for the Church and People of God, *Psal.* lxviii. and lxxix. and lxxx. and such like; which that we may be fitly disposed for, we must have a quick and feeling sense of our own and our Brethrens wants, a firm belief of Gods All-sufficiency, a strong confidence in the Intercession of Jesus Christ, and a full persuasion of the acceptableness of these Requests which are drawn up by the Holy Ghost: And these devout Prayers will give us occasion to shew our care of our own Souls, and our universal Charity to all the world, our Love to Gods Church, and our intire Dependence on his Power and Mercy, and may fitly be closed with a giving *Glory to the Father*, who heareth us; *to the Son*, who pleads for us in heaven; *and to the Holy Ghost*, who directs and assists us on earth; and we have cause to bless him who hath heard both ours and others Prayers, and will do so to the end of the world, giving all Persons in all Ages past, present and to come, great cause of Eucharist and Thanksgiving. By this [*Gloria Patri*] added to our Prayers, we declare our confidence and hope, that he will grant us our desires, who is and was and ever shall be the helper of all that flee to him for succour; and we may call to mind that many are now praising him in heaven, for hearing these very Petitions that we now put up. Art thou poor or miserable, sick or weak, despised or slandered, persecuted or oppressed? Here thou maist breath out thy Complaints to him that can help thee, or those that are so. Art thou under trouble of Conscience, or fear of Gods Anger, worsted by Temptation, or sluggish in holy Duties, or any ways spiritually indisposed? Here are most proper and pertinent

tinent Forms for thy Comfort and Redress. Art thou a Well-wisher to all the World, a Lover of Gods People, a Friend to the Peace of Kingdoms, and a faithful Subject to thy own Prince? Hast thou any Detestation against sinners, or desire of their Conversion, any Pity for the calamitous, or wishes for their Deliverance? If thou bring a charitable heart, thou maist pray for all or any of these in such prevailing words, that, ere thou hast done speaking, thou maist have such assurance of a gracious return, as to sing, *Glory be to the Father*, &c.

4. The *Psalms of Thanksgiving* are joyful Songs of Praise and Eucharist, and lovely descriptions of the Divine Goodness to all the world; but especially to us and all his own People. Such are those wherein God is praised for all his Mercies, *Psal.* ciii. and cxxxvi. and cxlv. for those bestowed on our Bodies, Health; *Psal.* cxvi. and cxxx. and Plenty, *Psal.* lxv. and civ. Victories over our enemies, *Psal.* xviii. and cxliv. and cxlix. As also for what he hath done for our Souls, *Psal.* lxvi. cxi. cxviii. And in these Psalms are most earnest Exhortations to join in praising his holy Name, and most exact Characters of all Gods gracious dealings with us and all Mankind. Wherefore that we may join in heart and voice, let us be fully sensible of our baseness and unworthiness, let us be mightily convinced of Gods goodness to us and others, and deeply affected with the freeness, frequency and fulness of his Mercies and Favours; for here we are to exercise Love and Gratitude, we are to imitate the Choir of Heaven, who survey the whole world, and pay the tribute of Glory to him, whose Mercy and Goodness they see and admire in every thing, and so must we; and then our Souls shall readily comply with *David*'s courteous Invitations to *bless*

the Lord. O my God, I behold what thou doſt for all mankind, and I feel what I have received; I confeſs my unworthineſs and admire thy goodneſs in all things. And then the *Glory be to the Father*, &c. is a recapitulation of all the foregoing cauſes of glorifying every Perſon in the glorious Trinity, and muſt be an acknowledgment that all Mercies are diſpenſed to us by the *Father*, for the *Son*'s ſake, through the miniſtry of the *Holy Spirit*; and upon this account all Honour and Glory *is* and *was* and *ever ſhall be* due to the Father, Son and Holy Ghoſt. O my ingrateful Heart, which ſeeſt ſo much cauſe of praiſing God every day for his Works, for his Goodneſs to others, and thy ſelf alſo; and yet haſt thou not learned fully to love God and conſtantly to praiſe him? Come to the ſweet ſinger of *Iſrael*, he will excite thee (by his example) in *every thing to give thanks*, learn of him *to rejoice with them that rejoice*; learn of him to love, and ſing *Glory be*, &c. ſo thou ſhalt ſing new Songs in the new *Jeruſalem* for ever. By ſuch means as theſe we ought to tune our hearts for this heavenly Muſick, if we would have it pleaſe God and profit us; and if by the help of Gods good Spirit we have in ſome meaſure well performed this, our next care muſt be that we loſe not thoſe good affections.

Thirdly, Therefore endeavour to nouriſh theſe holy flames on the Altar of thy heart, by ſuch a life as the inſpired Penmen of theſe Pſalms themſelves did lead [r], and ſuch as they exhort others to; ſo ſhalt thou be every day fit to join in this Office, and be always prepared to accompany the Church with ſuitable Affections in all the ſeveral parts of Pſalmody. Remember theſe Anthems are deſigned not only to raiſe

[r] Τοιῶτον ἢ ἡ σὺ ζηλώσεις βίον ὅν ἕρον εἰ τοῦτοι θεοφόρμδμοι λαλήσαντες ἄνδρες ἅγιοι. Athanaſ.

raise Devotion in Publick, but to assist Holiness in Private [f], and by letting us feel comforts in Gods House, which may strengthen us to do his Will afterwards, and which may set us upon our guard against Sin and Satan who present sensual Pleasures and carnal Allurements unto us; but you who have tasted sweeter and nobler Delights, will easily despise those vain and empty shadows, and wish no other Joy than to praise God among his Servants on Earth here, and among his Saints in Heaven hereafter. And if this be your desire, the constant use of these Psalms, will make them so familiar, that you will never want holy Meditations, Ejaculations, Answers to Satans Temptations, and Memento's of a holy Life, even after you are departed from the Congregation.

[f] *Verba vivenda non legenda.*

SECTION IX.

Of the Lessons.

§.I. BEfore we begin to read or hear the holy Scriptures, it will be useful that we consider, First, their own Excellency, to engage our Love to them. Secondly, the Providence of God in the composing and preserving them, to excite our Reverence. Thirdly, the Care of the Church in fitting them to our use, to encourage our Diligence. First, The Scripture must needs be excellent, because it is the Revelation of the whole Will of God, so far as is necessary for our Salvation. We believe as God hath taught us, and as it was believed in the Primitive Church [a], that it is the complete Repository of all Divine truths that concern Faith or Manners; and therefore we own it to be the Rule of our Lives, and the Foundation of our Faith; and in all our considerable [b] Controversies we place it in the Throne (as the Councils of *Ephesus* and *Aquileja* did) for the Moderator and Determiner of such doubts and differences. This is the guide of our Consciences, the ground of our Hopes, the evidence of our Inheritance, and the Law by which we shall be judged at the last day, *John* v.v.45. *Rev.*xx.12. Where-

[a] 2 Tim. iii.15. *In quibus inveniuntur illa omnia quæ continent fidem moréſque vivendi.* August. Doct. Christ. l.2. c.17. *Sacræ & divinitus inspiratæ Scripturæ per se abunde sufficiunt ad veritatis indicationem.* Athan. in Idol. *Antiquam fidei Regulam.* Euseb. Hist. l.5.

[b] *Sancta Synodus Christum assessorem capitis loco adjunxit: Venerandum enim Euangelium in Sancto throno collocavit.* Cyril.

See D. *Cosin's* History of the Canon.

Wherefore it is the Duty (*John* v. *v.*39.) and Interest (2 *Tim.* iii.15.) of every Christian to be conversant in them, according to the command of Jesus, and the example of all Gods Servants, who studied them more than any other Writings: So that St. *Basil* and his Friend used no other Book, but wholly meditated in this for thirteen years. And if it were possible, we should exercise our selves in them *day and night* [c], that is, always. But however we must spend so much time upon them, that we may be always furnished with Precepts to direct, Promises to encourage, and Examples to quicken us to do all good; and also with Prohibitions to restrain, Threatnings to affright, and Presidents to warn us from all evil. And being so constantly useful, and so able to shew us all that is necessary to be known, believed, or to be done; we should love them, and delight to hear and know them, because ignorance of these sacred Oracles will lay us open to errors in Judgment (*Mark* xii.24.) and wickedness in Practice (*Psal.* cxix. 3.) and finally prove the ruin of our Souls.

[c] Jos.i.8.Deut.xvii.19. R. Ismael *à sororis filio rogatus, quodnam tempus Græcorum lectioni impenderet? Resp. Nullum; nisi potest inveniri tempus quod nec ad diem neque ad noctem pertinebat.* E Talm. Masius in Jos.i.

§.II. Secondly, We must remember it is no ordinary regard which we must give to these holy Pages, because God is the Author, and his Spirit the Enditer of them, and in his infinite Wisdom and Love he hath committed his Will to Writing, that it might not be corrupted or impaired by the Prejudices, the malice or forgetfulness of men, as all Traditions generally are, For the matter of it, though he could have filled it with amazing Mysteries, yet (consulting our Good rather than his own Greatness) he conde-

scends to our capacities [d], imitates our Phrases, complies with our notions, and hath laid down all necessary and fundamental Truths so clearly, that the meanest may understand them; and yet in more curious points, hath left such difficulties as may exercise the wits, and allay the arrogance of the most knowing men. Nor hath he in any one part set down all that is directly tending to our Salvation; but to engage us diligently to read it all, he hath so prudently dispersed these necessary things, that some of them are to be found every where; so that every part thereof is useful, and none of it must be neglected, much less contemned [e]. For like as in high Hills, the outward Barrenness is recompensed by Mines and hidden Treasures [f]; so the most difficult places yield profit to those that have skill and patience to dig into them. And the Almighty hath not only shewed his care in the forming but also in the preserving of these sacred Records; which though they are the most antient in the world (of undoubted credit) and have been hated and opposed by *Satan* and his Instruments, the great and wise ones of the world; yet neither Time, Power, Policy nor Malice could never corrupt nor destroy them; because God resolved to preserve them for our use, *upon whom the ends of the world are come.*

[d] *Lex loquitur nobiscum linguâ filiorum hominum: Lumen supernum nunquam descendit sine indumento.* Prov. Rab. *Sermo enim divinus secundum intelligentiæ nostræ naturam se temperat, — nobis enim non sibi loquitur.* Hilar. in Psal. 26.

[e] *Nullâne verecundia tibi est, dicere eorum quæ Deus ipse loquitur, nullam esse cognitionis utilitatem.* Chrysost. *Otiosum autem verbum dicere in S. Scriptura ingens blasphemia est.* Basil.

[f] Matth. v. v. 18. *Non est litera in lege à qua non pendeant magni montes.* Dictum Rab.

§. III.

§. III. Thirdly, The Church hath done her part, in compliance with the designs of Gods Mercy and Providence, to deliver it safely to us, and make it useful for us: For hereby the Catholick and faithful Christians discovered the frauds of Hereticks, convinced the minds of Unbelievers, and sealed the truth of it with their blood. And lest any should pretend Ignorance [g], the Governours and Lights of the Church have carefully translated the Original Scripture into all Languages, that every Nation might hear in their *own tongue the wonderful works of God*, (*Acts* ii. 11.) After which pattern our Chuch hath made that elaborate, exact and faithful Translation into the English Tongue, the like to which is not in any Nation [h]. And now the Scripture hath learned our Language that it may instruct us in our own words; and it must be wilful negligence if we do not understand it: To prevent which, we are enjoined to read or hear it every day, both at Morning and at Evening Prayer, according to the Practice of the Jews [i], who read the Law in their Synagogues however on the Sabbath, and on other days they tasted no food, till they had read a Section of it either in publick or private [k], and every man knows how solemnly and constantly this hath ever been done in all the Assemblies of the Christian Church [l]. For hence

[g] Διὰ τοῦτο γὰρ Ἑλλήνων φωνῇ ἑρμηνεύθησαν αἱ γραφαὶ ὡς μὴ παρῆφασιν ἀγνοίας Περιβάλλεσθαι δυνησθῶσι. Clement. Alex. Strom. 1.

[h] *Anglicanæ versionis authores omni laude majores fuisse arguit accurata illa & ad invidiam aliarum gentium elaborata versio.* Sixt. Amama Præf. ad Drus.

[i] Acts xiii. 17. 2 Cor. iii. 15. Luke iv. 7. Neh. viii. 8.

[k] *Ita fecerunt Christiani, teste* Clem. Alex. Περιπίκωιψ, & paulo post Τάδε λέγει κύριος.

[l] Διάκονος μέγα βοῶν. Chrys. ad Act. ix. 19.

hence they confirmed their opinions in Doctrin [m], and learned lessons of holiness in conversation. I had rather your own Observation should inform you, than spend time to tell you how carefully this Church hath selected the most practical and pertinent Chapters; omitting the more difficult, or rather remitting them to private consideration, where you have more leisure. The Lessons suited to the solemn Festivals are determined [n], and do either explain the Mystery, relate the History, or apply the Example unto us. In fine, the Goodness of God in revealing, and his Power in preserving these holy Books; as also the Churches Courage in defending them, Exactness in translating, and Prudence in dividing them, shew it is the great concern of all Christians to understand them, and their duty to use them; for there is nothing wanting to make us *wise to salvation*, but our diligent endeavour to profit by them. And that this Grace of God and Care of the Church be not bestowed on you in vain, we shall desire you to observe the following Directions:

[m] *Coimus ad literarum divinarum commemorationem.* Ter. Apol. c. 39. Ἡδὺ δὴ γεγραῦν δὴ χωειακῶν ἀνάγνωσις εἰς ἀπόδειξιν δὴ λεγομένων ἀναγκῶν. Clem. Alex. Strom. 6.

[n] *Nunc interposita est solemnitas sanctorum dierum, quibus certas ex Euangelio Lectiones oportet in Ecclesiâ tractari.* Aug. Præf. in Joan.

§. IV. First, it is necessary, that we humbly and earnestly call for the assistance of the Divine Spirit, which, as it did first indite, so it can best explain these Oracles of Truth, and also enable us to practise them. Now this may be done by a short and pathetical Ejaculation, while the Minister prepares himself to read, and if we are not ready at making such Forms, we may repeat *Psal.* cxix. 180. *Open thou mine eyes,*

eyes, that I may see the wondrous things of thy Law: Or Ver. 125. *I am thy Servant, give me understanding that I may know thy testimonies*: Or if you have time, you may pray by that excellent Collect [the second in order] the second *Sunday* of Advent: *Blessed Lord God, who hast caused all Holy Scripture*, &c. Now by these Prayers we shall own God to be the Fountain of all Wisdom, and express our desires to know and do his Will, and therefore no doubt they will procure us Wisdom and Strength. Secondly, labour to bring a heart purified from the love of all sin, for a Lamb only can open the Seals of this Book (*Rev.* v. *v.* 2.) The Mahometans write on the cover of the Alcoran, *Non attingat nisi Sanctus*; *Let no unclean person touch this*, which better agrees to Gods Word; so that we shall do well to engrave it on our memories, and then we give the signification of that Rite of washing the Hands before the taking it up, which the Christians * observed of old, and the Turks at this day. We cast not our seed into untilled grounds, and let us not cast the more precious seed of the Divine Word into unhallowed hearts, (*Jer.* iv. 3. *Matth.* xiii. 4, 5, *&c.*) lest it be choked with weeds, or over-run with thorns, or parched for want of root in us. The love of sin blinds the eyes, vitiates the Palate, and alters the object; it will make this Divine Food nauseous, or turn it into the nourishment of corrupt humors. He only profits by Gods Word, that brings a pure and clean Heart: He sees Gods Will clearly, loves it exceedingly, closes with it readily, because it suits his inclinations and sympathizes with his affections, so that it brings its welcome along with it. Thirdly, come with holy desires to learn your Duty, and stedfast resolutions to practise it. The end of Writing the Scripture must be

* Chrysost. Hom. 52. in Euang. Joan.

be our aim in Hearing it *viz.* that we may be wiser and better. The Philosopher complained of some that read *Plato*, not to reform their manners, but to adorn their discourse [p]: but we have juster cause to complain of those that hear Gods holy Word, to make them more talkative, and not more holy. It is not Phrases, but Virtue which we ought to learn there. We must like good Soldiers stand with our loins girt, our arms fixed, expecting only the Watchword, and then we must obey. Let us say, *Speak, Lord, for thy servant heareth*, (1 *Sam.*iii.10.) and with St. *Paul*, (*Acts* ix. 8.) *Lord, what wouldest thou have me to do?* And when he hath in his Word signified his pleasure, our Souls must answer (*Exod.*xix.8.) *All that the Lord hath spoken, that will we do.* It had been a strange presumption in *David* to have consulted the Oracle about his safety (1 *Sam.* xxiii.2. and 12.) unless he had purposed to obey the Answer. And it is an equal affront to the Divine Majesty, for us to pretend we come to ask his advice, when we have no intentions to follow it.

[p] *Est etiam (proh Jupiter!) qui Platonem legere postulet, non vitæ ornandæ, sed linguæ & orationis comendæ gratiâ, non ut modestior fiat, sed lepidior.* Taur. apud Aul. Gell. Noct. Attic. 1.9.

§.V. Being thus prepared before by Prayer, Purity, and holy Resolutions, when the Lessons are begun. Fourthly, Let us hear them with all reverence, according to that excellent example of those devout Jews, (*Nehem.*viii.6.) who when the Law was read to them, *lifted up their hands, bowed down their heads, and fell on their faces.* And sure we should express such outward respects as may declare we are mindful of the Author of these Proclamations, who is King of Kings and Lord of Lords. The Scripture daily salutes us as *Ehud* did the King of *Moab*, (Judg.iii.20.) *I have a message*

message to thee from God. And if the Tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the Word, the Will and Mind of the great God [q], and then we shall express our outward reverence with more ease and sincerity. Let us receive it as being truly his (1 *Thess.* ii.13.) and it will work as effectually as if it came with the terrors of Mount *Sinah*, or were delivered in Thunder from the battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these Promises have cheared; how many erring and wavering minds these Truths have established; how many obstinate sinners these Exhortations and Threatnings have converted, and it will help to give them their due value in your eyes. Fifthly, Mark them with a most diligent Attention, as those did our Saviours words (*Luke* xix. *ult.*) Let your eyes be fixt on the Minister as if you *expected to receive something*, (*Acts* iii.5.) Let your ear be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your Sacrifice and carry your Souls away. How deservedly would that poor man want relief, who should entertain himself with every Bird within his view, at a time of Distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by *Satan*, lose many sentences, which might open their eyes, strengthen their hands and comfort their hearts. You know not what good he deprives himself of that lets the least Sen-

[q] *Scriptura est ipsa vox & anima Dei.* D. Greg.

Sentence slip unobserved; for the very filings of Gold are precious, and there is weight in the least tittle of Gods Word, (*Matth.* v. *v.* 18.) There are many places which are obscure, and by reason of close connexions or speedy transitions are no ways to be understood without the comparing them with what precedes and follows [r], so that breaking one link may spoil the chain. It is not possible a careless hearer should understand them clearly, or apply them prudently, or make any future benefit of them; but we find, by half-Sentences and slight Observation, men suck in Errors and evil Principles, and the same word which cures one kills another [s]. It is this negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly practised. We have enough while Gods Word is reading, to employ our minds and take up our time, and did we give as much heed [t] to Scripture as we do to trifles, we might easily understand it, and should be engaged to a firmer belief and a more conscientious practice thereof.

[r] *Qui non advertit quid supra & infra scriptum sit, is pervertit verba Dei viventis.* Munster.

[s] Ὅσοι μὲ ἐμπειρίας ἀκέκοιν ὠφέλουν), ὅσοι δ' ἀπειρίας βλάπτον), ἔστιν ἄρα τῆς ἐμπειρίας καὶ τὸ λέγειν, ὅπως χρὴ τὸ ἀκέειν. Arrian. in Epict. l.2.c.24.

[t] *Qui audierit inveniet Deum, qui etiam studuerit intelligere, cogetur & credere.* Tert.

§.VI. The last part of our care is after the Lessons be ended; then Sixthly, Meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear Gods Word to stir us into a present Devotion; but to fill our Treasures, store our Armory, and victual our Fort, against we be besieged by Temptation or Affliction;

fliction[u]; and 'tis not our Affections when we hear it, so much as our Memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is most pertinent to our own condition; and, as the Jewish Masters love to allegorize, we must not be like the Wine-press, which keeps the husks and lets out the pure Wine; nor like the Sponge which promiscuously sucks in all; nor yet like the Hour-glass which pours out at one side what it received on the other; but in hearing we must be like the Fan which retains nothing but the solid Corn. If we have but skill to chuse according to our needs, there is in Scripture plenty and variety for all estates; and if our arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. Lastly, begin immediately to put what you hear into Practice, and then it is out of *Satan*'s reach[x]. Take warning by the Threatnings to fly from the evil, encouragement from the Promises to perform the good; submit to the Reproofs, observe the Directions and pursue the Rewards. If this Glass have shewed us our Deformities, we must immediately amend them, or we shall soon forget them[y], and so lose the labour and benefit of our hearing. What signifies a Counsellors opinion or Physicians advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it. These Rules carefully made use of, will be soon found of

[u] Heb. ii. 1. Dr. Hammonds *Annot.*

[x] *Is divinas Scripturas rectè legit, qui verba vertit in opera.* D. Bern.

[y] James i. 23, 24. *Qui sacras literas legit nec confert ad rem, similis est seminanti crebrò metenti nunquam, parturienti sæpius & partus sepelienti, otioso cantori qui non habent mercedem operis.* Masius è Talm. in Jos. i.

of extraordinary advantage, and may suffice in the general; but because of the variety of Scripture, and the necessity of a particular application, we shall add some short intimation how to profit by the several parts hereof. For S. *Paul* hath taught us, that all Scripture is useful [z] to inform and teach us in Faith * and Truth; to discover and reprove our sins, to direct and urge our amendment, to promote and improve us in the practice of holiness. Which rule if we follow, we may be able to profit by every Chapter, and may learn that Art of making every part of Gods Word (like an exact Picture) look directly upon our selves [a], and comply with our circumstances, although it was spoken to others, and perhaps of different condition.

z 2 Tim. iii. 16.

* — Πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. Vide Ham. Annot. in loc.

a *Omnia quidem dicta Domini omnibus posita: sed pleraq; in personas directa, non proprietatem admonitionis nobis constituerunt, sed exemplum.* Tert. de Præscr. hac.

§. VII. First then, to apply the Old Testament, out of which the *first Lessons* are taken, we may consider that (besides the Psalms, of which before) it consists of these Parts, 1. The Law, 2. The History, 3. The Morality, 4. The Prophecies. 1. The *Ceremonial Laws* are omitted in the daily Service, because they were proper to the Jews, and had no apparent reason [b] of their *obligation*, yet if we have time, leisure and judgment, we may in private improve them into most useful Meditations, by applying the Types to Christ, and those Precepts which are literally obscure, to matters of practical Holiness

b Heb. קרחה: *Verba sunt quæ non habent apertam rationem: — sunt ex decreto Regis.* R. Sal. — *Præcepta quorum non patefacta est ratio.* R. Dav. Kim. in Psal. cxix.

Holiness. Of the *Judicial Law* also little is read in Publick; but so much of it as is used, is the foundation of the antientest and best Laws which were made by Heathens or Christians, and contains Rules of the exactest Justice in the world; and if we abate for the difference of our circumstances, may conduct our Consciences in many cases of entercourse with our neighbours. Of the *Moral Law* no part is passed by, because there are the Rules of eternal Goodness, to which the Consciences of all men give consent at the first hearing, and so are of universal Obligation; but they bind us in a higher manner than any (*Matth.* v. *v.* 14.) wherefore we may learn hereby our Duty to God and Man, and discover all our odious sins, and we may encourage our selves from the Promises to do good, for they shall certainly be performed either literally in temporal, or with advantage in a spiritual manner; understanding Soul for Body, Grace for Prosperity, and Heaven for *Canaan*: In which manner also we must apply the Threatnings to make us penitent for former, and cautious against future offences against so holy a Law of so great a God. 2. The *History* is all read, and is a rare Account of the methods of Gods Providence in the Government of the World, from the Creation to the Return of the Captivity. And we are to love and reverence it before all other Rcords, for its Divine Author and undoubted Credit; for the Persons it treats of, the chosen People of God; and especially for the excellent Design, which is to teach us to fear God, love Holiness and avoid Iniquity, by a clearer and more easie method[c] than the Precepts can do; because these lively Pictures of the final success of Piety, and the ruin of Wickedness

[c] *Longum iter per Præceptum, breve & efficax per Exemplum.* Seneca.

kedness, are more readily apprehended, more deeply impressed, and more firmly remembred, than either Advice or naked Exhortations. And therefore the Examples [d] of prosperous Virtue will condemn our Folly and Sloth, and raise in us a holy Emulation to be like those excellent persons; and a lively Hope that we shall have the same Success and Rewards. As also the base Designs, constant Disappointments, and dreadful Events which attend all ungodly Wretches, must affright us from treading those paths. And thus the Shipwracks of evil men and the steps of the Saints may conduct us safely to our Journeys end. Only, because the best men may have erred, we must not always do what they did, but make the Precepts [e] the interpreters of their Practice, and where they agree we are safe in our Imitation. 3. The *Morality*, in the Books of *Job* and *Solomon* (and some parts of Apocryphal Authors, which the Primitive Church also read for instruction of manners) these do recommend unto us all sorts of virtues, and set out the means to obtain them, and the advantages of practising them, and give a true representation of the folly and danger of Sin; with cautions against the occasions thereof, laying down innumerable Observations, for the ordering of our Lives in all Conditions and Relations; but these so brief and independent, that we must give extraordinary Attention that we may learn our Duty, in that place and those circumstances in which

[d] *Hoc tibi virtutum stimulos, hoc semina laudum,*
Hoc exempla dabit.— Ne simus ingentium exemplorum parvi imitatores. S. Salvian.

[e] *Hæc quando in S. Scripturis legimus non ideo quia facta credimus, facienda credamus, ne violemus præcepta, dum passim sectamur exempla.* Augustin. in Mend. c. 9.

which we are. Here are Rules for Princes and People; Masters and Servants; Parents and Children; Husbands and Wives; Young and Old; Rich and Poor; Prosperous or Afflicted persons; and that we every one may learn our own Lessons, we must mark those Sentences which encourage to some virtue we are deficient in, or reprove some Offence we are guilty of; and not out of Idleness or Malice pick out only those which we suppose fit our Neighbours, and paint out their crimes: For thus our own faults pass uncensured, and neither we nor they have benefit by this excellent part of Holy Writ. 4. The *Prophesies* are the Predictions of Ruin from the mouth of God to all wicked men, both Heathens and Enemies of Gods people, and also those that then gloried in that name (as we do now) but yet continued in the practice of all Iniquity. How sadly do the Prophets complain of such? What terrible Menaces and piercing Reproofs do they give them? Yet every where intermixed with earnest Invitations to Amendment, and pressing Exhortations to sincere Reformation, and the practice of that hearty Obedience which the Letter of the Law expressed not, but is here required as an Introduction to the Gospel and coming of Jesus, which is by the Prophets set out in all its Glory. And when we behold that both those Heathen Nations and the Jews also have pulled utter ruin on themselves by their Contempt of the Promises, and verified the Threatnings by their Disobedience to these warnings; we ought to fear and grow wise by their Calamity, to take heed to answer our Profession with a holy Life, and to cast off all those destructive sins, or we may be sure these Prophecies shall once more be fulfilled in our inevitable Destruction. As for the more Myste-

rious Prophecies [f], we need not curiously pry into them, nor know particularly to what Church or Persons to fix the woes therein denounced; but rather applying them to our own lusts, let us take courage from the assurance of Victory under Christs Kingdom, to mortifie and subdue them. That as God hath sent him to us in the Flesh, and so far made good these Predictions, so we may admit him to reign in our hearts; and then we shall experience the truth of that Triumph, Joy and Peace, which is promised to wait upon his Government, and also avoid all the Terrors that are denounced against the Workers of Iniquity.

[f] *S. Propheta audivit & non intellexit; quid facient hi qui signatum librum & usque ad tempus consummationis multis obscuritatibus involutum præsumptione mentis edifferunt?* Hieron. in Dan.

§.8. The *New Testament* is read for the *Second Lessons*, because it is the perfection of the Law, the substance of the Types, and the fulfilling of all the Prophecies; and because it hath manifested the Reward more fully, it heightens and improves the Duties [g]; for since to us *much is given, much may* justly *be required*. Now that so clear a discovery of Gods infinite Love may the more powerfully work upon us, let us well consider, 1. The History of the Gospel. 2. The Epistles.

[g] *Lex vetus ligat manum, lex nova ligat animum.*

1. To apply and improve the *Gospel*, let us consider it as an exact Account of all that Jesus did and suffered for us. Here is a Relation of his mean and humble Birth, a Record of his holy and afflicted Life, a Register of his Miracles, a Summary of his Sermons, and a most moving Description of his painful and meritorious Death. Let us therefore in hearing these *Lessons* imagin our selves of his Retinue, as if we were

were giving audience to his voice, and beholding his Wonders of goodness and might. Let us carry our Pride to his Nativity, our Idleness to his industrious doing good to all, our Anger to his Meekness, our Revenge to his Gentleness and Love of his Enemies, that they may blush and die, when they see their deformity by so sweet a pattern. See and wonder, admire and love, and strive to imitate your dear Saviour in kindness and charity, mercy and pity, diligence and piety, patience and constancy, faith and zeal; and rejoice to have him presented to you thus, because your Captain is your Companion [h], and hath done himself what he requires of you. The Servant of *Wenceslaus* following his Royal and devout Master barefoot in a deep Snow to a House of Prayer in a Winter night, when he began to tire, beheld his Prince, and with Shame and Love recruited his tired spirits, and every look gave him a new life: So would the sight of Jesus beget in us, did we view him with that affection and steddiness as we ought; if we have a due Love for Christ, it will not only be pleasant but profitable thus daily to hear of him. For his Sermons will convert us, his Conversation engage us to love him more, his Example will invite and inflame us, and his Death will above all tie our Souls to him, and make our Sins as odious as the worst Instruments of that black Cruelty: Thus we may live like him, die with him, and rise again to newness of life.

h *Tunc enim promptius ibunt Milites, cum Dux sit socius.*

2. Those sacred Epistles are used, which do further explain the Mysteries of the Divine Love, and the Covenant of Grace, declaring Gods designs in it, his expectations from us, and the preparations made for us; with incomparable cautions against the deceits of *Satan*

tan, cruelty of Persecutors, and falshoods of Hereticks, together with variety of Promises, Exhortations and Directions so closely united, and so Majestically expressed, that it requires a quick apprehension, and a solid judgment to unravel all the Mysteries in them; and yet they that avoid Curiosity and Self-Conceit, and bring Humility, Love and holy Resolutions, cannot be more effectually improved in Knowledge and Piety by any part of Scripture. And this Rule must always be observed, when we hear any part of Gods Word, that we do not pursue Difficulties and Disputes, but apply the Holy Scripture to profit by it. And certainly he best understands it, who learns from it to bridle his Passions, bound his Desires, conquer his Appetites; to fear God, love his Neighbour, and to be careful of his own immortal Soul; and if we make this use of the words of God, we shall have good cause to join in the next Duty of *giving Praise* to him that made them; and assists us that we may profit by them.

SECT.

SECTION X.

Of the Hymns for the Morning-Prayer, and first of the Te Deum.

§. I. THere is not in the whole Circle of Christian Duties any more universal than Praise: For because in every thing God shews mercy, we must *in every thing give thanks*[a]. So that Hymns of Praise are ever seasonable, especially in the House of God, where they are to be intermixed with every part of Divine Service, to make it pleasant to us, and delightful to him we worship. We are to bless God for our bodily Food; how much more then for the Food of our Souls? The providing of which for us is the greatest Mercy next to that of giving the Eternal Word to us. For if God had not written his Word for us, we should not have seen either our Sin or our Danger, our Duty nor our Assistance, our Deliverer nor our Reward, and shall we not praise him for this shining Light? And particularly what Chapter is there, but it conteins a peculiar reason of our Thankfulness? whether it instruct or reprove us; invite us to Duty, or affright us from Sin; whether it consist of Promises or Threatnings, Precepts or Examples, it ought to be concluded with [*We praise thee, O GOD,*] *viz.* for illuminating our Minds, quickening our Affections, renewing our

[a] 1 Thess. v. *v.* 18.

Memory, reviving our Hopes, awakening our Sloth, or confirming our Resolutions. Some benefit we have or may have by every one; and therefore a Hymn will both refresh us with variety, discharge a great obligation to God, and prepare us to hear the next Lesson with fresher appetite. We have two for our choice that we may suit every Chapter: but we shall first consider that which is most usual, the *Te Deum*.

The

The Analysis of the Te Deum.

§ II. This Hymn consisteth of three parts:

- **I. An act of Praise, containing**
  - 1. The Duty itself, being — Praise and Homage:
    - 1. We praise thee, O God, we acknowledge, &c.
    - 2. All the earth doth, &c.
  - 2. The Company joining in it,
    - 1. All on Earth:
    - 2. All in Heaven:
      - 1. Glorious Angels:
        - 3. To thee all Angels, &c.
        - 4. To thee Cherubin, &c.
        - 5. Holy, holy, holy, &c.
        - 6. Heaven and earth, &c.
      - 2. Glorified Saints:
        - 7. The glorious comp. &c.
        - 8. The goodly fellowsh. &c.
        - 9. The noble army, &c.
- **II. An act of Faith, shewing,**
  - 1. The Persons confessing this Faith:
    - 10. The holy Church, &c.
  - 2. The Articles thereof,
    - 1. As to every Person of the Trinity,
      - 1. The Father:
        - 11. The Father of, &c.
      - 2. The Son:
        - 12. Thine honourable, &c.
      - 3. The Spirit:
        - 13. Also the H. Ghost, &c.
    - 2. Particularly as to be the Son declaring
      - I. The Glory of his Kingdom:
        - 14. Thou art the King of glory, O Christ, &c.
      - II. The Eternity of his Divine Nature:
        - 15. Thou art the everlasting Son of, &c.
      - III. The Humility of his Birth:
        - 16. When thou tookest upon thee to deliver, &c.
      - IV. The Merit of his Death:
        - 17. When thou hadst overcome the, &c.
      - V. The Height of his Exaltation:
        - 18. Thou sittest at the right hand of God, &c.
      - VI. The Certainty of his Return:
        - 19. We believe that thou shalt come to be, &c.
- **III. An act of Supplication, requesting**
  - 1. For all Gods People,
    - 1. Internal Assistance:
      - 20. We therefore pray thee, help thy, &c.
    - 2. Eternal Salvation:
      - 21. Make them to be numbered with thy Saints, &c.
    - 3. External,
      - 1. Safety and Success:
        - 22. O Lord, save thy people, and bless, &c.
      - 2. Protection and Rescue:
        - 23. Govern them and lift them up for ever.
  - 2. For our selves, expressing,
    - 1. Who we are, *viz.* his constant Servants:
      - 24. Day by day we, &c.
      - 25. And we worship, &c.
    - 2. What we desire,
      - 1. Purity now:
        - 26. Vouchsafe, O Lord, to keep us this day, &c.
      - 2. Continual Mercy:
        - 27. O Lord, have mercy upon us, have mercy, &c.
    - 3. The grounds upon which we hope to obtain, *viz.* our trust:
      - 28. O Lord, let thy mercy lighten upon us, &c.
      - 29. O Lord, in thee, &c.

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        - 29. O Lord, in thee, &c.

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A Practical Discourse on the Te Deum.

§. III. WE praise thee, O God, we acknowledge thee to be the Lord: All the Earth, &c. unto Versicle 9. The noble Army of Martyrs praise thee.] Although this Song of Praise be not of Divine Authority, yet it is said to have been miraculously composed, and first sung by St. *Ambrose* and St. *Augustin* after the Baptism of that illustrious Convert; and it is placed among the undoubted Works of holy *Ambrose*, who in the times of general Calamity first brought the use of Hymns into the Latin Churches (which had been used in the East from the beginning) and made several Forms of Praise himself; and among the rest this grand and powerful Hymn [h], which, its likely, he means when he speaks of that Confession of the Trinity in verse, which the people so much delighted in, and sung so joyfully every day. For this hath ever since been frequently used and highly esteemed in the Church; not only for its Authors sake, but for its own, since it is so rare a piece of choice Devotion. The principal scope hereof is to give all Glory to God, which therefore is interwoven with every part; but these *nine* first *Versicles* are wholly Eucharistical, wherein we express our own Gratitude, and to heighten our Devotion, we cast our eyes on all Creatures in Heaven and Earth, that join with us in paying the same Duty. We have now heard out of Gods sacred Word those gracious

[h] *Grande carmen istud est, & quo nihil potentius: Quid enim potentius, quàm Confessio Trinitatis, quæ quotidie totius populi ore celebratur? Certatim omnes student fidem fateri; Patrem, Filium & Spiritum Sanctum nôrunt versibus prædicare.* Ambros. in Conc. de Basilicis, &c. Tom. 5

Invitations and ſweet Comforts, thoſe uſeful Directions and neceſſary Warnings which he therein gives us, for all which we give him thanks when we ſay, *We praiſe thee, O God.* We have alſo heard many inſtances of his Power, and been inſtructed in his holy Commands, which engages us to acknowledge his Authority and pay our Homage: Therefore we promiſe to be his Servants, and ſeriouſly *acknowledge* him *to be the Lord*, which is a mocking of the Divine Majeſty, *Luke* vi.46. unleſs we reſolve to *do what he ſays*, and commands us in his Holy Word. But why ſhould we not be ſincere in this acknowledgment, ſince it is our Honour to ſerve him whom the *Heavens praiſe*, and the *Earth worſhips*, and to whom all the Inhabitants of both are ſubject? The *Earth*, that is, the Men that dwell therein in all ages did and in every nation ſome now do give him Honour. For there is no Time, nor Country which hath not afforded many to confeſs and adore him that fills all places, and endureth *from everlaſting to everlaſting*. But if ſo many Examples out of all mankind will not ſuffice to make us *praiſe* him devoutly and *acknowledge* him faithfully. Let us lift up our eyes to the *Heavens*, which are repleniſhed with Creatures more noble and glorious than we; yet all theſe make it their employment, and account it their delight to glorifie his Name. We lately prayed that Gods *will might be done on earth as it is in heaven*: and how it is done there this excellent Hymn will ſhew you: It opens Heaven to you; nay with the Euangelical Prophet, carries you thither to behold the holy Orders above, *Angels* and *Powers*, *Cherubims* and *Seraphims*, *Apoſtles*, *Prophets* and *Martyrs*. This ſhews you their employment, which is all one and the ſame that you are now exerciſed in, even to *praiſe the Lord continually*

every

every morning [c] or rather every moment, with never-ceasing voices [d]. Nay here is their Song [e], even that mysterious Anthem to the Trinity, by which they confess every Person and adore all, as *Holy*. So that you may at once learn what to believe, and how to worship God. O let us learn this Song we must sing in Heaven, when we shall bear a part in that Celestial Choir, where all these glorious Hosts ever magnifie their great Commander, all Creatures of the Earth, all the Lights of Heaven, and the innumerable and invincible Legions of Angels, are listed under this our Lord, fight for him and ever execute his Commands. Wherefore he is called *Lord God of Hosts* or *of Sabaoth*, that is, of the Armies and Powers of Heaven and Earth. And since every one that is under him gives him Honour, the *Majesty of his glory* must needs reach as far as his troops extend, and they fill both the upper and lower world. Let us join with the Angelic Hosts now, and we shall be joined to them hereafter; let us not be discouraged at the distance of our Nature and Condition; for many of our Brethren (which were once as we are) are already glorious, they are admitted to this Honour and intermixed with this Society. O see the painful and faithful *Apostles*, see the zealous and holy *Prophets*, behold the triumphant *Army* of devout and couragious *Martyrs*, how they all rejoice and sing. The *Apostles* are ravished with his Glory whom they saw in his Weakness. The *Prophets* are delighted with him whom they prophesied of, but never beheld before. The *Martyrs* are transported with his Love, and forgetting all their Torments, solace themselves in his Joys; and every gaping

[c] Gen. xxxii. 26. *Dimitte me, quia ascendit columna auroræ, & appropinquat hora Angelorum, ad laudandum Deum.* Targ. Hierosol.
[d] *Voce incessabili.* Amb.
[e] Isai. vi. 3. *Sanctus Pater, Sanctus Filius, Sanctus Spiritus.* Chal. Par. Jon. Ita olim legebat P. Galatinus.

[f] *Quot vulnera hiantia, tot ora laudantia Deum.*

ping Wound [f] is now a Mouth to chant out his Praise. O what Honour is it to serve such a Lord! What delight to be admitted to so glorious a Society! Summon up all the Powers and Faculties of your Souls, and as they *fill Heaven*, do you *fill the Earth*, with setting out the *Majesty of his Glory*.

§. IV. **The Holy Church throughout all the world doth acknowledge thee &c.** unto Verficle 19. **We believe that thou shalt come to be our Judge.**] The second part of this Hymn (in the eleven following Versicles) is a *Confession of Faith*. Every Article whereof is a further motive to praise God, either for the Glory of his Essence or the Mercy that appears in his Works. And since we see God at present only by Faith, the Profession of that Faith may be reputed to us as a glorifying of him, *Rom.* xv. 6. The Saints and Angels see him face to face, and what they do by Intuition, we do by Faith, by Hope, and by desires of a nearer Union. And certainly we cannot set out the *Majesty of his Glory* better than by assenting to that Revelation which his Truth hath made of himself; and by confessing him that the glorious Hosts of Heaven adore, and the *Universal Church* doth and ever did *acknowledge*. For so we agree in a sweet Harmony with the Saints and Angels in Heaven, and with all holy men our Brethren on Earth. The unanimous Consent of the Servants is a manifestation of the Masters Honour: And it is an evidence that our Lord is really such, and so glorious as we believe him to be, since all unite in the Profession of it. And this holds as in all Articles, so most evidently in the great Mystery of the Trinity, which the Celestial Choir own by their *Trisagium*; *Holy, Holy, Holy*. And the Catholick Church hath most unanimously acknowledged, most

most sacredly kept, and most courageously defended it, above all other Articles; so that all Christians agree in this, who yet differ in many other points. Let us then chearfully acknowledge the infinite *Majesty* of the *Father*, who governs all Creatures; and declare the *Honour* of his *true* and *only Son*, whose glory is great in our Salvation; let us confess the Divinity of that *Holy Spirit*, who is our Advocate in Heaven, and our *Comforter* [g] upon the Earth. Above all let us be careful that the Humiliation of our merciful Redeemer do not lessen our esteem of him.

[g] Παράκλητος. Utrumq; signif. Joh. xiv. 16. & 1 Ep. Joh. ii. 1.

To prevent which, the Church in this Hymn, as also in all her Creeds makes the largest and most particular Confession of the Son of God: We have here a full account of his Divinity and Humanity; because by the malice of *Satan* these have been confounded and mistaken by so many Heresies; and we have also a Recital of those Works of his which most concern us, because it is the interest of us all to know and believe these, which more directly tend to our Salvation than any other of the Works of God, and therefore do more strongly engage our Gratitude; for we shall find abundant matter of Praise both in what Jesus *is* in his nature, and what he *hath done* for us. He is very God, and therefore we give him that title [*King of Glory*] which alone belongs the Lord of Hosts. St. *Ambrose* (the best Interpreter of this Hymn) saith [h], that the twenty fourth Psalm, was sung by the Angels at our Saviours Resurrection; those who came with him calling to those in heaven to open the gates for the *King of Glory*, who answered them as it is in that Psalm.

[h] Psal. xxiv. 7. & 10. *Quis est iste rex gloriæ? Respondetur à scientibus, Dominus virtutum, ipse est Rex gloriæ. Ergo Dominus virtutum est ipse filius.* Ambr. de fide, l. 4.

And

And we may call him the *King of Glory*; as he is very God, and because he hath purchased Glory for us, and shall distribute it to us, and receive Glory and Praise from us and all that are partakers of it; yet his Glory depends not on our Praises, but is inseparable from his Nature, because he is the *everlasting* and only begotten *Son of God*; not created as the Angels, nor adopted as men; but by eternal generation coeternal with the Father and coequal. What though he was born in time, and became the Son of Man? This doth not take away his being the Son of God, nor change his Nature, but express his Love, and engage our Affections. Dear Jesus! whither hath thy Love carried thee! From Glory to Misery, from the highest throne in Heaven to the lower parts of the Earth[i]. How hast thou pursued us through all the stages of our Infelicity! From the dishonours of the *Womb* to those of the Tomb, not *abhorring* the meanest place that was pure, nor the lowest condition that Innocence could be put into. What cause have we to bless thee, who wert pleased to become what we were, that we might be (not what we deserved, but) as thou[k] art! Holy Saviour, we believe and rejoice in believing, that thou wast born like us, livedst with us and diedst for us; and thy Death was our Life: It was shameful and inglorious, sharp and tormenting; so terrible as might startle a great confidence in a good cause: But it was not more bitter to thee than sweet to us. We, even we O Lord, had armed Death with a Sting sharp and venomous, for our Sin had provoked the Divine Wrath. And this Sting (though with

[i] Ephes. iv. 9.
Pudorem exordii nostri non recusavit, sed contumelias naturæ nostræ transcurrit. Hilar.

[k] *Ideo quod homo est & Christus esse voluit, ut homo possit esse quod Christus est.*

with the suffering of inexpressible dolors) thou hast pulled out [1] and having satisfied the Justice of God, canst now triumph over Death itself, and enable us with comfort to say, *O Death, where is thy sting*, with which thou didst threaten all the world with unavoidable Destruction? Who can behold what thou hast suffered, and we have escaped, and not be ravished with thy Love, O blessed Lord Jesus! The way to Heaven was ever open to Innocence, but we all had sinned and come short of the Glory of God. Heavens gates were shut against us, and Hells mouth open to receive us. And in this estate our Life had been worse than Death, by the dreadful expectations of deserved Vengeance, and our Death had certainly delivered us up to feel what we feared. Do we live with any comfort? 'Tis thou hast removed our fears. Can we die with any peace? It is thou alone hast renewed our hopes. If *Heaven* be now *open* to receive any men that are, or ever were, or shall be; it is not by the merits of their own Innocence, but by those of this thy all-saving Death. We need not dispute *de facto*, whether any of the Saints before Christ had actual possession of Heavens Glory; (the Scripture is not clear, *Heb.* xi. 40. 1 *Pet.* iii. 19. *Matth.* xxvii. 52. as some think, and the Fathers [m], especially S. *Ambrose* seem to deny it, nor is it easie to disprove them) but this we are sure of *de Jure*, that none under the Law nor the Gospel ever were received into Heaven, but by Faith in this Death of Jesus; God might admit men by the Merit of it, even before it was accomplished; but no Holiness that we are capable of can challenge Heaven, nor no feigned purgatory

[1] 1 Cor. xv. 57. Gr. Κέντρον. *Devicto mortis aculeo.* Ambr.

[m] Clem. Alex. Stro. 2. Tert. de Animâ, c. 55. Cypr. Ser. in Dom. Pas. Ambrosius Comment. in Rom. 5. & passim.

purgatory Expiations can satisfie for our Sins. Wherefore whenever *Abraham*, *Isaac* and *Jacob* entred into their Glory, it was in the right of Jesus, who by his saving Death, pulled out that fatal Sting, and obtained *Admission* for all *believers*, not only for Jews and Saints of former ages, but for Gentiles and all the World that shall so own him as a Saviour, as to give up themselves to be ruled by his holy Laws. Our blessed Master indeed was glorious with his Father from all Eternity; he was in Heaven before [n]: but not in our Nature, not as our Advocate, not to take Possession for us; but now he is restored to his Throne again, ready to receive *all believers* into the participation of his joys. And now his *glory* is our great advantage and infinite comfort; so that we may receive this Article with that delight with which old *Jacob* did the news of his beloved *Joseph*'s advancement over all the Land of *Egypt*; assuring our selves, that he who stooped so low to us, and suffered so much for us, will employ his regained Power and Glory for our good, even to take us up to him, and to let us reign with him, who ever lives to make Intercession for us. We cannot see him in his Glory *at the right hand of God* by the eye of Sense, but we do discern him by the eye of Faith; and we *believe* he shall be revealed in all this Glory, when he comes to *judge* the world at the last day. He shall then come to examin and pass sentence upon all, and we must every one bear our own burdens, so that we must not concern our selves for the fate of others; but busie our selves to prepare our own accounts, for we are sure *he shall be our Judge*: Our Guilt might make us fear and tremble to think of it; yet his Mercy may com-

[n] *Ascendit non ubi Verbum Deus ante non fuerat: Sed ubi Verbum caro factum antea non fuerat.* Ruffin. in Symbol.

comfort us and quicken us to make ready. Who could we rather wish should judge us than he that redeemed us; and he that now offers to give us a Pardon sealed in his own bloud? Let us now accept his tender, and we need not tremble then, for so our Judge shall be our Advocate and our Friend.

§. V. **We therefore pray thee, help thy Servants whom thou hast redeemed with thy precious blood, &c.** unto the last Versicle, **O Lord, in thee have I trusted, let me never be confounded.**] The last part which closeth this devout and exquisite Form, turns both the *Thanksgiving* and *Confession* into *Prayer*, as a most natural consequence of all the preceding Considerations: for who can behold so great a God, so universally praised in Heaven and Earth, and not believe him to be the Fountain of all Goodness, and desire his Favour? Who can contemplate the Saviour of the world in his essential Glory, in his admirable Condescension, willing Humiliation, and illustrious Restauration, and not break forth into most passionate Supplications for a share in his Love? Or if we go back no farther than the two last Verses, we there saw him, with S. *Stephen*, sitting in all his *Glory at the right hand of God*, and shall we not request him to be mindful of us in his *glory*, whom in his low estate he purchased with his life and *blood?* And as he put on Weakness and submitted to Misery to redeem us, that he will employ his regained Power and Glory for our *help* and assistance. We say, he is to be the *Judge* of us and all the world, *John* v. *v.* 22. 27. and we know we cannot answer him for one of a thousand, *Job* ix. 2. Sure then our wisest way is to *make supplication* to our *Judge*, *Job* ix. 15. and to beg that his Favour may at that day be shewed to us and all his people; for at his Sentence all the world must stand or fall; those

those whom he justifies or reputes innocent, shall be set on the right hand, and be reckoned among the *number* [o] of the *Saints* and sealed ones, *Rev.*vii.4. and therefore let us pray to this great Shepherd, that though now the Sheep and Goats are mixed, yet he will wash us with his bloud, and pronounce us guiltless; that our lot may be with his *Saints*. Now that we may be thus disposed of, at the last day, we shall need not only his Mercy then, but his Grace now, to secure us in our passage through this world. Wherefore we pray with holy *David* in the last words of the xxviii. *Psalm*, that God would use all means to bring *his people* to *his glory* [p]; even that he would *save* them from all evil, and *bless* them with all good things. That he would *govern* and direct them in their duty, and *lift them up* and support them against all opposition for ever. And these are the sum of every Christians needs and desires. What more can we wish or pray for, than to be rescued out of trouble, and furnisht with all blessings needful for our Souls and Bodies? That God should feed us as a Shepherd (as the Hebrew reads) [q] or govern us as a Prince, conducting our Duty by his Care and Laws, that we may not stray nor go amiss. And lastly, that he should bear us up against all the opposition of *Satan* and his Instruments, and advance us from our low estate, *Job* xxii.19. *Psal.*ix.14. *to set us up* on that rock where our enemies malice cannot reach us; but we may stand safely there, till we are *lifted up* from thence to

[o] *Numerare pro reputari.* Isai.liii.12. Sap.v. *v.*5. Πῶς κατελογίσθη ἐν υἱοῖς Θεῦ, καὶ ἐν ἁγίοις ὁ κλῆρος αὐτῦ. Græc.

[p] Psal. xxviii.*ult.* *Serva populum tuum & benedic hæreditati tuæ, & rege eos, & extolle eos usque in æternum.* Vulg. Lat.

[q] Heb. & LXX. *Pasce eos*, h.e. *rege*. Vulg. *Sorores enim sunt artes pascendi & regnandi.* Basil. Conc.24.

to Glory, which we cannot miss of, if God hear but these Petitions. Therefore having prayed for all that is needful for us as members of the Church, we now look more peculiarly to our selves considered apart. And since we are now and *every day* employed thus in praising God, we desire him to accept this as a testimony that we are his Servants. We declare it in *David*'s Phrase, *Psal.* cxlv. 2.[r] only altering the tense and person. Lord help us, for we are thy Servants paying thee the daily tribute of Praise. Whatever thou bestowest on us will not be forgotten, nor buried in ungrateful silence. We meet in thy House *every day* to *magnifie thee* in this manner, and to set out the glory of thy Name in every thing thou dost for us. Withhold not thy Mercy, for we will not withhold thy Praise, and since we resolve *day by day*, that is, *daily*[t] to do the work of Angels; Lord, keep us pure as they are, for Praise is not seemly nor acceptable in the mouth of a Sinner. Let not us who are thy Servants in the morning, be the Devils Slaves[u] before night; but preserve us holy all this day, that our afternoon Sins may not rob us of the benefit of this days Praises, nor indispose us against the next morning, when our Duty will return. Dear Jesus, look on our Frailty and strengthen us, look on our Guilt and pardon us. We cry earnestly and double our request; *Jesus, Master*, (*Matth.* xx. 30 31.) *Have mercy on us, Have mercy on us*; for our needs are great and pressing: unless we find Mercy for former Sins, we must be condemned by thee; and except we obtain Mercy for future Assistance,

[r] Psal. cxlv. 2. *Per singulos dies benedicam tibi, & laudabo nomen tuum*, &c. Vulg. Lat.

[t] *Hebr. reduplicatio distributionem significans, ut, Manè, Manè, pro unoquoque manè.* Isai. xxviii. 19. & c. l. 4.

[u] *Cœpisti melius quàm desinis, ultima primis Distant.*—

sistance, we shall be overcome by *Satan*. O shut not out our Prayer; consider not our Merits, but our Distress, we know we deserve nothing, but we have great hopes (such is thy transcendent Goodness) that we shall have what we desire. Those that were better than we, have put words into our mouths, who in the Psalms [t] did not urge thee as if they had been worthy, but only *trusted in thy mercy*, and so do we. We rely not on our selves or any Creature, but on thee alone; for we know thou canst help us, and we have a persuasion thou wilt. All the world sees by our daily attendance on thee, that all our expectations are from thee. O do not disappoint those hopes that are grounded on thy tender Mercy, lest *Satan* upbraid us, and the World slight us, and then we shall be confounded, and not know which way to look, *Ezra* viii.22. *Psal.*xxii.7,8. Lord, be it therefore unto us according to our Faith. *Amen, Amen.*

[t] Psal.xxxiii.22. *Sit misericordia tua, Domine, super nos quemadmodum speravimus in te.*
Psal.xxxi.1. *In te, Domine, speravi, non confundar in æternum.* V. Lat.
Non quia virtutem habeo, —sed quia speravi in te. Aug. de Verb. Ap. 7.

The Paraphrase of the Te Deum.

§.VI. 1. [We praise thee] most heartily for all we have learned out of thy holy Word [O God,] and it shall be our care to observe thy Will, since [we acknowledge thee to be the Lord,] to whom we owe all Duty and Obedience. We esteem it our Happiness and Honour to be accounted thy Servants, who art Lord of all the world.

2. So that [all the earth] with its inhabitants joins with us, and [doth worship thee,] who art from Eternity,

nity, and in all ages hast been acknowledged to be [the Father everlasting.]

3. Nor doth this lower world alone own thy Supremacy, but Praise is given [to thee] by the several Orders of [all Angels,] who with harmonious voices [cry aloud] in proclaiming thy Glory, which is ever set forth by all the Hosts of [the Heavens,] the Thrones, Dominions, Principalities [and all the Powers] that are [therein.]

4. [To thee,] O God, triumphant Hymns are sung in that Celestial Choir: For the [Cherubin] on one side [and] the [Seraphin] on the other, with ravishing Melody chant thy Praise, and in their mysterious Adorations they [continually do cry:]

5. Saying one to another [holy] Father, [holy] Son, [holy] Spirit, three Persons, but one [Lord,] thou art the most mighty [God of Sabbaoth,] the supreme Commander of all the Hosts of Heaven, consisting of innumerable Myriads of blessed Spirits.

6. Thou makest us happy with beholding, and the Sons of Men with expecting thy Glory: so that all the Inhabitants of [Heaven and Earth] rejoice in thee, because all parts of the Universe [are full of] those manifestations of thy Power and Goodness, which declare [the Majesty of thy Glory.]

7. Thus the Angels sing, and (for our great comfort) many of our Brethren now glorified bear a part with them. [The glorious company of the Apostles] who preached Christ, and with unwearied diligence and patience, admirable courage and fidelity, shewed he was come to save the World; these are now in those Regions of Bliss, and there for ever [praise thee.]

8. As also all those Harbingers of thy Sons coming, inspired at sundry times and in divers manners; these are now met in Glory, and make up [the godly fellowship of the Prophets,] whose words we read on earth, but they now are happy in beholding him of whom they fore-told, and also continually [praise thee.]

9. To all which blessed numbers are added those undaunted Legions, who sealed the truth of the Prophets predictions, and the Apostles preaching with their bloud, even [the noble army of Martyrs] who conquered Infidelity and Cruelty by Faith and Patience; these now are passed from Torments to their Reward, and they with all other Saints and Angels, with united hearts and voices sweetly [praise thee.] O Lord, we long to be there, that we might see thee as clearly, and praise thee as heartily as they do.

§. VII. 10. But since we can now know thee only by Faith, we must glorifie thee by agreeing with [the holy Church] even our faithful Brethren [throughout all the world] in the Confession of that true Faith, whereby every good Christian [doth acknowledge thee] to be what thou hast revealed thy self to be in thy holy Word.

11. We believe in that Trinity which the Angels worship, even in thee [the Father] who by creating and governing all the world, declaredst thy self to be [of an infinite Majesty.]

12. And we believe in him that is equal in glory with thee, and one in nature [thine honourable, true and only] begotten [Son,] who hath redeemed us, that we of Slaves of *Satan* might be thy adopted Sons,

13. We

13. We do believe and acknowledge [also the Holy Ghost] to be very God (equal to and with the Father and the Son) who is the Advocate for us in Heaven, and [the comforter] of us upon the earth: And these three Persons are one God.

14. Thy gracious condescension, O blessed Jesus, shall not eclipse thy Divine Perfection, for though thou camest in our likeness to redeem us, yet we believe [thou art] equal with the Father, and [the King of glory,] for thou ever wast most glorious in thy self, and thou [O Christ] art anointed of God, a King and Priest for ever.

15. From Eternity thou art God, neither hadst thou thy beginning when thou wast made the Son of Man; for [thou art the everlasting Son] begotten [of the Father] before the world began.

16. Yet (blessed be thy name) thou didst change thy Glory for Misery, and sufferedst thy Eternity to be measured by Time; for [when thou tookest upon thee] that glorious design [to deliver man] from eternal Death, [thou didst not abhor] the meanest condition, but wast conceived in [the virgins womb] and born like unto us, only void of sin.

17. How chearfully didst thou embrace a bitter and bloudy Passion, to satisfie the Divine Justice provoked by our offences? And [when thou hadst] by suffering the wrath due to us, [overcome the sharpness] and that sting [of death] with which our sins had armed it, the whole world found the benefit of thy Cross: For by those merits [thou didst open] those gates of mercy which Iniquity had shut against all Mankind, for hereby alone admittance into [the Kingdom of Heaven] is granted [to all believers] that are or were or ever shall be hereafter.

18. And no such can be excluded, for now [thou sittest] as a glorious Conqueror [at the right hand of God,] to intercede that the faithful may have the benefit of thy purchase, to keep possession for them, and finally to receive them to partake with thee [in the glory of the Father] which thou now enjoyest, and canst dispose it to whom thou pleasest.

19. To our great comfort therefore [we believe that thou] who hast been our Redeemer, and art our Advocate [shalt come] with millions of Angels in great glory to try all the world, and particularly [to be our Judge] with full Power to condemn or acquit us.

§. VIII. 20. [We therefore] knowing our Guilt and remembring thy Justice, do before-hand beg thy Mercy, and most humbly [pray thee] to [help thy Servants] with thy infinite Merits and abundant Grace; and to answer for them [whom thou hast] so dearly bought, and [redeemed with thy most precious blood,] that we may not lose the Benefit, nor thou the Glory of thy gracious purchase.

21. O do thou acquit all thy faithful ones, and by applying thy Merits [make them to be numbered with thy Saints,] that being placed on thy right hand, they may have a part with thee and them [in glory] unspeakable and [everlasting.]

22. And that thou maist have mercy on them in thy Kingdom, give them here all that may fit them for it, and bring them to it, [O Lord, save thy people] from all evil which might dishearten or defile them, [and bless] thy Church with all good things, which may make it flourish as [thine heritage] and encourage it in well-doing.

23. Be

23. Be thou a Shepherd to watch over and feed thy Servants, a King to defend and [govern them] in all thy holy ways: And when *Satan* and his Instruments design to cast them down, rescue [and lift them up] by thy Grace, above their Power and Malice, that they may be safe [for ever.]

24. Particularly, be mindful of us in this Congregation, who will never forget thee, but as we daily taste of thy mercies, so [day by day] we acknowledge them in thy House, and [we magnifie thee] for them with these sacred Hymns.

25. Thou art an ever-flowing Spring of Comfort, therefore we ever praise thee [and we worship thy name] both now in this world, and will glorifie it in thy Kingdom [ever world without end.]

26. And as by our daily paying thee this tribute of Praise, we declare our selves thy Servants, [Vouchsafe, O Lord] to remember our frailty, and by thy grace [to keep us this day] (which we have begun in thy Service) holy, pure, and [without sin] that our present Sacrifice may be accepted, and our hearts fitly disposed against the next opportunity.

27. We have so often fallen into sin, and so sadly smarted for our folly, that we must now most earnestly beseech thee [O Lord] to forgive and [have mercy upon us] for all that is past; and again to [have mercy upon us] and deliver us for the remaining part of our lives.

28. We beg compassion of thee in all humility [O Lord, let thy mercy] come to us, and [lighten upon us,] not for our merits, nor after the proportion of our deserts, but of our Faith; even [like as we] encouraged by thy Promises most readily and firmly [do put our trust in thee] and hope for it.

29. And though we do not challenge it by desert, yet we believe thou wilt not frustrate any of our expectations, for every one of us renouncing all other helps, can say [O Lord, in thee] alone [have I trusted,] because I know thy Grace and Bounty. Let me not now ask in vain; O [let me never] be put to shame before the world or the Devil, nor [be confounded] by being sent away empty. [Amen.]

SECT.

SECTION XI.

Of the Second Hymn after the first Lesson at Morning Prayer, or the Benedicite.

§. I. WE shall the more briefly pass this Hymn, because it is seldomer used, and sufficiently plain: Nor need we dispute about the Original of it, there being no necessity that our Hymns should always be taken out of the Canonical Scripture; yet *Epiphanius* quotes this in a matter of Faith [a], and many of the Antients mention it with great respect, particularly *Ruffinus* [b], and S. *Augustin* [c], who as *Sixtus Senensis* saith [d], do affirm it was used to be sung in all Assemblies of the faithful from the beginning: And left the Council of *Toledo* should be thought to have first introduced it into the Catholick Church, they do plainly declare, that they only enjoined it in their Countrey, as being already [e] used in all other parts of the world:

[a] In Ancorato, p. 504.

[b] Ruffin. lib. 2. adverſ. Hieron.

[c] Auguſtin. Serm. de de Sanctis, 47.

[d] Sixtus Senenſ. Bibliothecæ, lib. 8. Hæreſ. 6. de lib. Dan.

[e] *Audiſtis in benedictionibus, & auditis omni ſolennitate quando leguntur, quomodo omnia laudant Deum, cœleſtia & terreſtria, Angeli, homines, luminaria cœli, arbores terræ, &c.* Auguſtin. Homil. 35. Tom. 10.

world[t]: Besides it is no other than a Paraphrase upon the cxlviii. Psalm, agreeing so exactly with it both in words and sense, that we cannot despise this, but we must reproach that part of Holy Writ; and surely, if a clear method will recommend it, the following *Analysis* will shew this Hymn to be peculiarly excellent upon that account.

[t] *Hymnum quoque trium puerorum in quo universæ cœli & terræ creaturæ Dium collaudant, & quem Ecclesia tota Catholica per totum orbem diffusa celebrat, publicè Sanctum Concilium decantari instituit.* Concil. Toletan. IV. Anno 681. Canon. 13.

The

The Analysis of the Benedicite, *or Song of the Three Children.*

- §. II. This Hymn is a Summons to all Creatures, to praise God;
  - I. In general, to the whole Creation:
    - 1. O all ye works of the Lord, bless ye, &c.
  - II. In particular, to those
    - 1. Above,
      - 1. In the highest Heavens:
        - 2. O ye Angels of the, &c.
        - 3. O ye heavens, &c.
        - 4. O ye waters that, &c.
      - 2. In the starry Heaven:
        - 5. O ye powers of the, &c.
        - 6. O ye sun and moon, &c.
        - 7. O ye stars of heaven, &c.
      - 3. In the aery Heaven, Meteors wth Times and Seasons:
        - 8. O ye showers and, &c.
        - 9. O ye winds of God, &c.
        - 10. O ye fire and heat, &c.
        - 11. O ye winter and summer, &c.
        - 12. O ye dews and, &c.
        - 13. O ye frost and cold, &c.
        - 14. O ye ice and snow, &c.
        - 15. O ye nights and days, &c.
        - 16. O ye light and darkness, &c.
        - 17. O ye lightning and clouds, &c.
    - 2. Below,
      - 1. Things inanimate, both the
        - 1. Land and its Plants:
          - 18. O let the earth, &c.
          - 19. O ye mountains and hills, &c.
          - 20. O ye green things, &c.
        - 2. Water
          - 1. Fresh:
            - 21. O ye wells, bless, &c.
          - 2. Salt:
            - 22. O ye seas and floods, &c.
      - 3. Living Creatures in
        - 1. The Sea:
          - 23. O ye whales and all that, &c.
        - 2. The Air:
          - 24. O all ye fowls, &c.
        - 3. The Earth:
          - 1. Beasts:
            - 25. O all ye beasts, &c.
          - 2. Men,
            - 1. In general:
              - 26. O ye children of men, &c.
            - 2. In particular,
              - 1. Israel:
                - 27. O let Israel, &c.
              - 2. Priests:
                - 28. O ye Priests, &c.
              - 3. Levites:
                - 29. O ye servants, &c.
              - 4. All good men:
                - 30. O ye spirits, &c.
                - 31. O ye holy, &c.
              - 5. These three:
                - 32. O Ananias, Azarias and Misael, bless, &c.

A brief Discourse upon the Benedicite.

§. III. O All ye works of the Lord, bless ye the Lord, praise him and magnifie him for ever, &c.] Although *David* had told us, that the Heavens declare Gods Glory, *Psal.* xix. 1. yet he also elegantly summons them to praise him, *Psal.* cxlviii. 1, & 4. The works of God are so excellent in themselves, that they do without an Interpreter (as *Philo* notes) set forth the Wisdom and Power of their great Creator[s]. But yet since we have the benefit of them, and as well Reason to understand, as Speech to express the Glory of him who made both them and us, we ought to lend the Creatures a Tongue wherewith they may glorifie God, and while we Rhetorically speak to them, we do properly intend to excite our own Souls, to admire the Wisdom which contrived, to adore the Power which produced, and to praise the Goodness which preserves the whole Creation, for the comfort of Mankind: And though every thing we can behold reads us a Lecture of the Divine Bounty, yet our forgetfulness and ingratitude shews we have often need, by such a Hymn, to be minded to praise the Lord for all his benefits, so that this Hymn is never unseasonable, yet it seems most proper for the Sabbath-day, which is designed for a thankful Remembrance of all Gods Works; and also after the reading the History of the Creation, or any part of Scripture where God is shewed to use the Creatures as instruments of his Justice or Mercy: As to the Composure itself, I know not how it is possible to put the Works of God into a more natural and exact

s Ita Ambros. *Vocem ex se sibi invicem mittent; neque enim Sol & Luna interprete indigent.* De Cain & Abel l. 1. c. 6.

Method

Method, beginning with the highest Heavens, and thence descending to the Orbs, where are placed the *Powers of the Lord*, that is, the Stars of greatest influence, and particularly the Planets, as *Matth.*xxiv.29. as also the Sun and Moon which the Hebrews usually reckon by themselves, and lastly the lesser Stars; then follows the changes in the aery Heaven, made by Heat or Cold, Drought or Moisture, by Light or Darkness, that is, all sorts of Meteors with the seasons of the year, and the divisions of Time, in which they are produced: After this, it comes down to this lower world, and first begins with inanimate things; then proceeds to those which live, beginning with the most imperfect, those in the Sea and Air, Fish and Fowl; and then the more perfect, Beasts and Men on the Earth, especially exciting Gods own People, and immediate Servants, yea all that are truly pious, to join with these Three in praising, blessing and magnifying the Lord for ever and ever. Wherefore while we repeat it, let us consider the Comfort and Benefit we receive by each of these Works of God, and give such attention to it, that the Order of it may inform our Understanding, the Exactness quicken our Memory, and the universal Goodness which it doth describe, may exalt our Devotion; so that we may most heartily praise God for and with all Creatures in Heaven and Earth; and if we so recite this Hymn, it will need no other recommendation, than our own experience of the good which we receive from it.

SECT.

The Analysis of the Benedictus.

- §.II. In this Hymn we praise God for
  - I. The Redemption, considering
    - 1. The Nature of it, as it is an Act of Gods
      - 1. Mercy: — Luke 1.68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people.
      - 2. Power: — V.69. And hath raised up a mighty salvation for us in the house of his servant David.
      - 3. Truth, as fulfilling his
        - 1. Word: — V.70. As he spake by the mouth of his holy Prophets, which have been since the world began.
        - 2. Promise: — V.71. That we should be saved from our enemies and from the hands of all that hate us. / V.72. To perform the mercy promised to our forefathers, and to remember his holy Covenant.
        - 3. Oath: — V.73. To perform the oath which he sware to our forefather Abraham; that he would give us,
    - 2. The end of it, *viz.*
      - 1. Our Deliverance: — V.74. That we being delivered out of the hands of our enemies,
      - 2. Our Obedience to God, w^h must be
        - Universal, Sincere, Constant: — might serve him without fear, V.75. In holiness and righteousness before him all the days of our life.
  - II. The Promulgation thereof, setting out
    - 1. The Instrument, both as to
      - 1. His Office: — V.76. And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.
      - 2. His Duty: — V.77. To give knowledge of salvation unto his people for the remission of their sins.
    - 2. The Causes of this Publication, *viz.*
      - 1. Gods Mercy: — V.78. Through the tender mercy of our God, whereby the day-spring from on high hath visited us.
      - 2. Our Misery: — V.79. To give light to them that sit in darkness and the shadow of death, and to guide our feet in the way of peace.

SECTION XII.

Of the Benedictus *or the first Hymn after the second Lesson.*

§. I. WE may justly reckon holy *Zacharias* the first Prophet of the New Testament, and this one of the first Euangelical Hymns; wherefore it is prescribed to be read immediately after the Gospel-Lesson. The Inditer of it was the Holy Ghost, so that the Matter and the Original is Divine and unexceptionable; but, if any understand not the Sense of it, or discern not how proper it is for this place, the subsequent Division and Discourse will sufficiently inform them.

A Practical Discourse upon the Benedictus.

§.III.V.68. **BLessed be the Lord God of Israel, for he hath visited and redeemed his people, &c.** unto V.73. **To perform the Oath which he sware to our forefather Abraham, that he would give us.**] The Lesson which hath now been read out of the Gospel, doth not only require our Attention, but command our Gratitude, because it brings that *good news* which is the cause of *great joy to all people*. The Angels sing, and all holy men, to whom it was revealed, entertain the news with Hymns of Praise. And if we be as sensible of the Mercy as they were, and as thankful as we ought to be for the Benefit thereof, we shall rejoice as heartily as they did, since it is as much our concern as theirs. And how can we better express our gladness, for all that the Gospel records of what Jesus hath done for us, than in those sacred Forms indited by the Holy Spirit, with which devout persons welcomed our Lord into the world? These will be the most acceptable unto God, and the most beneficial to us, both to help us with fit expressions, and to engage us to sing them with the same heart and affections, which were in the first Composers; and particularly, with the devotion of holy *Zachariah* the Author of this Hymn; who after nine months silence recovering his speech, stays not to rejoice in that personal mercy, but being filled with the Divine Spirit, the inexpressible Joy that filled his heart before now breaks forth in these words; *Blessed be the Lord God of Israel*, &c. Wherein he in the phrase of antient times, *Gen.* ix. 26. *Psal.* xli. 13. declares the wonderful goodness of God. And we ought to join with him, not scrupling the Jewish form of expression,

because,

because, if we be true Christians, and have the Circumcision of the Heart, we are the Children of the Promise, *Rom.* ix. 8. the Seed of *Abraham*, and the *Israel* of God: And this God of our *Israel* hath in a more excellent manner delivered us from the Slavery of *Satan*, than he did them from the bondage of *Egypt*. And yet though this Spiritual Redemption be much greater, there is such a similitude in the Method and Circumstances, that it appears, that was a Type of this; and therefore *Zachariah* alludes to Gods delivering the People from *Egyptian* Misery; For as then he first *visited them*[a] and considered their Misery[b], and then he rescued them with a mighty hand: So in our case he *visited* us in all senses, he remembered our Calamity, he looked on our Misery, considered our Distress, and came himself to see us, making such a visit to us as Men and Angels admire at. He came in our Nature, clothed with our Infirmities, he staid with us and dwelt among us: And all this to *redeem us*, not only by doing Miracles as *Moses*, but by suffering Death; not only by conquering our enraged Enemies, but satisfying an offended God; buying our Lives with his dearest hearts blood. And by taking our Punishment, when himself was innocent, he freed us both from the Sin and the Wrath due to it[c], that we might with freedom and hope serve our reconciled God. Well may we call this a *mighty Salvation*, being accomplished with as much Power as it was undertaken with Love. Behold how many helpless Creatures he delivers from cruel Burdens, mighty Oppressors and dreadful Expectations; nay, from the just

[a] Exod. iii. 16. Gr. Ἐπεσκέψατο.

[b] Gen. xxi. 1. *Visitavit.* Chal. Par. *Recordatus est*, Ita Syr. (& Luc. vii. 16.) Arab. *Respexit*, Ita Vulg. Ruth 1. 6.

[c] *Suscipiendo pœnam sine culpâ & culpam delevit & pœnam.* Aug.

just vengeance of an angry, terrible and Almighty God, from endless and unsufferable Flames as horrid as unavoidable. This was indeed a *horn of salvation* [d], that is, a Royal, Princely succour and rescue; such as became the Son of so victorious a King as *David* was; nay such as became the Son of God, when he undertook to restore the Kingdom of *David* (which now literally *Herod* and the *Romans* had usurped, but spiritually Sin and Guilt had overcome) yet Jesus will retrieve it and set it up for ever, not to deliver us from Temporal but Spiritual Enemies, not from Tribute but Damnation; and shall not we rejoice at his Coronation? It is certain, there is not a more illustrious Mercy than this which was proclaimed so early to our first Father, *Gen.* iii. 15. and repeated so often by all the Prophets, *Acts* iii. 24. *Deut.* xxviii. 7. *Jer.* xxiii. 6. *Isai.* xxv. 8. men of excellent Holiness, approved Integrity and unquestionable Truth. These all, as if they had but one *mouth*, unanimously agreed in the Publication hereof. This is the Mercy that was so fully confirmed by *Covenants* and *Oaths*, *Gen.* xii. 16. *Heb.* vi. to *Abraham* and all the faithful. This was believed and hoped for by the Jews, and expected by the very Gentiles [e]: This is that good News which cheared *Adam* after his Fall, rejoiced *Abraham* in his Peregrination, revived *Jacob* on his dying Bed, *John* viii. 56. *Gen.* xlix. 18. and supported the Patriarchs in all

[d] *Cornu, Robur & Imperiam vocat.* Hieronym. Hab. iii. Vide Dan. vii. 24. & c. viii. 21. 1 Sam. ii. 10. Chal. Par. pro *Cornu* habent *Regnum.* Ecclus. xlix. 5.

[e] *Percrebuerat Oriente toto vetus & constans opinio, esse in fatis ut eo tempore Judaeâ profecti rerum potirentur.* Sueton. in Vespas. c. 4. *Pluribus persuasio inerat antiquis sacerdotum litteris contineri, eo ipso tempore fore, ut valesceret Oriens profectique Judaeâ rerum potirentur.* Tacit. Hist. lib. 5. Vide Numer. xxiv. 17.

all their troubles, although they only saw it at a distance, and hoped and waited for the light while they themselves were in the dark. But when *Zachary* beheld the Morning-Star, and saw the Day begin to spring which had so long been wished and desired, he is ravished with holy Joy; like the Northern People, after a tedious Night when they see the Sun approach. And shall not they who lived by the bare hope of this, and he that was so over-joyed at the first glimpse of it, condemn us; who are daily taught that Christ is come, and hath confirmed Gods Truth, and answered all their expectations, if we rejoice not at least as much in the Performance, as they did in the Promise? Behold how God hath favoured us, to let us behold the accomplishing of the desire of all Nations. See how he hath glorified himself in giving the world such a manifestation of his truth, as will stop the mouths of his Enemies, and for ever strengthen the faith of his humble Servants. For now he hath made good all his Words and Promises, his Covenant and Protestations in the first and greatest Blessing of all, 2 *Cor.* i. 20. and so given that as an earnest to all the rest. The Night seemed long, and the People of God themselves began to fear, and the wicked to deride their expectation. But now we will trust in him; even though he defer, we will wait on him; for we find he will not forget his Promises nor falsifie his Word. O let us rejoice in the God of Truth, who hath sent this *mighty Salvation* to us, which is the Instrument of our Safety, and the Evidence of his Truth, and on both accounts the cause of our rejoicing.

§. IV. **That we being delivered out of the hand of our enemies might serve him without fear: In holiness and righteousness before him all the days of our life.**] But in the midst of our Joy we must not

forget our Duty, nor so please our selves with the delightful view of our advantage by this glorious Redemption, as to pass by the design of God in giving it, lest we think Jesus came to set us free from Death, and let us loose to Sin. He came to free us from the Slavery which we were fallen into under *Satan*, not to discharge us of our Duty to himself, but to increase the Obligation; for by redeeming us from Captivity and Death, he engaged us to *serve him all our lives*, which the Laws of Nations[t] as well as common Gratitude doth determin. If he had not rescued us, yet we were bound to serve God, as his Creatures, and as he is supreme Lord and Law-giver to all the world. But before we were redeemed we could not pay that Duty without fears and terrors, both because of the Tyrants whom we were enslaved to, and the Majesty we had offended against. And therefore without a Redeemer, our Service to God either would have been neglected, or else accompanied with such Tremblings and Anxieties, so devoid of Love or Faith or Hope, that it would have appeared constrained and not voluntary, and consequently it would have been unacceptable to God, and unprofitable to us. His Mercy therefore is designed to remove our Fears; not to quit us of our Obedience, but to make it more easie and pleasant, by appeasing Gods Wrath, restraining *Satan*'s Power and increasing our Strength. So that now when we apply our selves to the Duties of Religion, if we be discouraged at our former Guilt, he will cleanse us; if we be amazed at Gods Justice, he will satisfie it; or if we be affrighted at *Satan*'s Malice, he will restrain it: We need not be disheartned at the Difficulty, he will help us; nor doubtful of the Event, he will procure Acceptance

[t] *Redemptus ab hostibus redemptori servitat, donec pretium reddiderit.* Grot. de Jure B.P. l.3. c.9. §.10.

ptance and Reward. He hath taken off the Terrors of an offending Slave, and left us *no fear* but that which is useful, the Fear of an ingenuous and a dutiful Child[t], who out of Love to his Father is afraid to offend him, or to come short in his Duty to him. This blessed condition, to be able to *serve* God *without fear*, with Faith and Hope, Freedom and Chearfulness, is the great comfort of every truly pious Soul; and if we be such, we shall reckon the Convenience to do our Duty, among the chiefest of our Felicities, and praise God as much for the Power to do good as for any other Blessing. Let us then (who pretend to more Gospel than any had then) imitate this blessed man, who in praising God for the Redemption, seems speedily to pass over all the benefits of Pardon and Reconciliation, and Glory itself; and chooseth above all to bless God for affording us Opportunity and Freedom to *serve him without fear*; as if Holiness and undisturb'd Obedience were the most desirable thing in the world, and the Heaven which Jesus brings. Let us behold our Duty, and rejoice in that, more than in our Pardon and Ease, and then we shew a noble Love. And let this Deliverance teach us to make such use of our Hopes and Comforts, as may quicken our Love and Obedience. And so this Hymn shall not only be a Form of Praise, but a Tutor to instruct us what returns we ought to make; even to walk *holily* in our Duties to God, and *righteously* in our Conversation with men, *Titus* i. 11. resolving that neither Ease nor pretended Gain shall entice us back to our Chains, nor all *Satan*'s Menaces shall affright us from our gracious Master, whom we must now serve, not with such outward shews, *Colos.* iii. 22. as if we only cour-

t *Non sicut feram timeo, patrem timeo.* Ὁ γὰρ φοβούμενος μὴ ἁμαρτάνῃ τὸν πατὲρ ἀγαπᾷ αὐτόν. Clem. Alex. Strom. 2.

ted human Approbation, but with ſuch Sincerity, as being *ever before him*, and may declare he hath won our Hearts and engaged our Affections while we live. Therefore our Ear muſt be bored, to ſignifie we will now hear his Word, obey his Will, and never leave ſo ſweet and dear a Maſter. And when we have a while found and conſidered the eaſineſs of his Service, the greatneſs and readineſs of his Aſſiſtance, the infiniteneſs and endleſneſs of his Rewards, we ſhall have cauſe to glorifie God for ſending Jeſus to bring us into this ſtate, and think all our Duty too little to expreſs our Obligation, and ſee reaſon to put it into our *Benedictus*, that of Slaves of *Satan*, we are become Gods Free-men.

§.V. **And thou, Child, ſhalt be called the Prophet of the Higheſt, for thou ſhalt, &c. unto the end.]** God hath not only expreſſed his Love, in raiſing up a Saviour for us, but in making him known to us. And ſince our Obedience was deſigned, leſt Ignorance ſhould make apologies, *Rom.* x. 14,15. the Divine Care did order it ſhould be proclamed to all the World: It was foretold at a great diſtance by the Prophets, to comfort the former Ages; and when it was juſt approaching, it was by a ſpecial Harbinger pointed out as near at hand to awaken mens Expectations, and ſummon them to prepare; for it was the great Intereſt of all Mankind, or elſe it had not been uſhered in by ſo many Warnings. I doubt not but holy *Zachary* now felt the Joy which was the Etymology of his Sons Name, and the Truth of the Angels Promiſe [b]: Not ſo much in that he had a Son, as in that he was to be the Meſſenger of the Lord of Hoſts, the Herald and Harbinger to the Moſt High: And hence he rejoiceth not ſo

[b] Luke i.14. *Gaudium & exultatio.*

so much in the particular Privilege of his Son, as in the general Benefit which the World might receive by his Message: And therefore he blesseth God for his Duty as well as his Office. For when such a Messenger came to assure them of the approach of the so long expected *Messiah*, and much desired Salvation; and to let the world know for what purposes the Most High did thus descend to Earth; it was to be hoped men would shake off their Sloth, and since he sent them so fair a notice, that they would not be surprised in their carelessness, but appear in an equipage suiting the greatness of his Majesty, the dearness of his Love, and the excellency of his Design [i] that was to come. And this made the good man rejoice, hoping that when men saw their danger, and were shewed their Redeemer, they would fly into his arms for Remission and Grace: However, he praises God who hath done his part. And we have still the same cause of rejoicing for that which was then done by an Agent extraordinary, is now performed by the Ministers and Embassadors of Christ, and by the Gospel which you have now heard, these being ever resident among us, do now prepare a lodging for Jesus in your hearts when he comes in the Spirit to offer his Grace to you. Thus he is set before you, not to be gazed at, but to be entertained: And if you upon the warning prepare for him by Repentance, you shall also have *Remission*; and then you may with *Zachary* bless God for the *Knowledge of Salvation* that the Gospel gives unto you. And that the Exhortations of Ministers, and Summons of Gods Word may not be as ineffectual to us, as those of this great Prophet were to the Jews;

[i] Τῷ δὲ βασιλέων βασιλεῖ, καὶ τῷ Συμπάντων ἡγεμόνι Θεῷ, δι' ἡμερότητα καὶ φιλανθρωπίαν ἀξιώσαντι τῷ γενητῷ ὁπτασίας — πατρῴον οἶκον ἀεὶ χρὴ κατασκευάζειν. Philo de Cher.

consider the first cause of all this Mercy, both of Gods sending his Son to us, and giving us so many warnings to receive him: It was the bowels of Gods *tender mercies*[k] which yearned to behold us in the hands, and under the sword of the mercileſs Executioner, and moved him to send his Son to rescue us by suffering the stroke for us: It was not our Merits but our Misery, not our Deserts but Distress, that prevailed with him; we were worthy to die, yet his heart relented, and he could not see us bleed, and shall we be unmoved to behold him bleed for us, and will we die for all this? We were indeed in *darkness*, and could not see our danger, and if we had fallen into the pit then, it had been our Calamity; but now the Morning appears, *John* teaches, Ministers preach, and Christ himself the Son of Righteousness[l] began to spring from the *East* then, and now if we perish, 'tis our Wilfulness and deserves no pity. O what hath God done to shew us the right way! sending first the Morning-Star the Harbinger of the Suns approach[m], and when the Heathens were benighted in Idolatry, the Jews with evil Principles, worse Practices and sad Afflictions; then did our Sun display his beams *from on high*; for he rose not from the earth, but his Rising was his Fall, his course a descent from Heaven to us, and if *Zachary* is so rejoiced with the Glimpses, we should much more with the Meridian Glory he

k Σπλάγχνα ἔλεος. Vulg. *Viscera misericordiæ: viz.* Σπεγνὴ, *affectus matris erga fœtum è visceribus suis proeuuntem.* Jer.xxxi.20.

l Malach.iv.2. Ἀνατολὴ ut LXX. Jer.xxiii. 5. Zach. iii. 9. malè Bez. *Germen*, confer ver. 79. & Isai. ix.2. Camero, Grotius, *Christus* ἀνατολὴ *dicitur à Patribus, Judæi horoscopum* צמח *vocare solent; & ἀπαύγασμα.* Heb.i.2.Syr.V. צמאח Scaliger.

m Ἡ πρὸ τοῦ ἡλίου μέλλοντα ἥλιον ἀνίσχειν. Philo.

he now shines in. Let us not only rejoice in his Light for a season, but walk by it; if we be in darkness, it will shew us our condition, and then guide us into the right way; this Light will first convert us and then conduct us. The Apostle thought it was high time to awake then, *Rom.* xiii. 11, 12. and sure it is more so now; for if in the Light of Knowledge *(in the day)* we do the works of Darkness; that very Light which we will not suffer to direct us as a Guide, shall discover us to our Shame. But take warning, and let not this Light be set up in vain. Who would not most thankfully follow a friendly Light offered to him in an unknown, dark and dangerous way? The Devil would lead you up and down after the *Ignis fatuus* of Enthusiasm and your own Imaginations, till you sink into Destruction; but this Gospel is a true Light, be thankful for it, for its Precepts are the Beams of the Sun of Righteousness, and do not only admire, but follow it; and it will both shew you where you are, and carry you where you should be, even to everlasting Joy and Peace. *Amen.*

The Paraphrase of the Benedictus.

1. Praised and [Blessed be the Lord] of Hosts, the [God of Israel,] even of all true Believers; [for he hath] now shewed us in his holy Gospel, how he remembred our Misery, beheld our Distress, and in pity sent his Son from Heaven; who hath [visited] in his Incarnation, [and redeemed] by his Death, us and all [his People] throughout the world.

2. He hath relieved us when we had no means of help, [and hath raised up] the greatest deliverer that

ever was, to be [a mighty salvation for us,] even his eternal and only Son, made Man, descending (as was promised) of the Tribe of *Judah*, to succeed [in the house,] and restore the Kingdom [of his servant David,] and make it an everlasting Dominion.

3. Our God hath not only helped us, but manifested his own Truth; for now he hath made good his word, and done [as he spake by] his Spirit in [the mouth of] all his Messengers [the holy Prophets which have been] sent to give notice of this great mercy at sundry times [since the world began.]

4. It rejoiceth our Souls to see the fulfilling of that which they so often comforted Gods people with, by assuring them [that we] and they [should be saved] by an invincible Redeemer, [from our enemies] Sin and Satan [and] nobly rescued [from the hands] and out of the Power of those that had enslaved us, and [of all that hate us] and seek our ruin.

5. This is the blessed time, in which the God of Truth was pleased [to perform] the glorious work of our Redemption, which was [the mercy] so much desired by, and so graciously [promised to our forefathers:] Now he hath vouchsafed to call to mind [and to remember] the engagements he made to them in [his holy Covenant,] and hath made them good before our eyes.

6. Our gracious Lord is as sure [to perform] his word as he was ready to promise, and we now rejoice in the verification of [the oath which he] unchangeably [swore to our forefather Abraham,] to assure him [that he would give us] (who are his seed by Faith) his own dear Son, for our Redeemer.

7. And

7. And now what doth the Lord our God require in return for all his Mercy and Truth, but [that we being delivered] by the Death of Jesus from the wrath of God, and rescued [out of the hand of our enemies] might never by Sin put our selves in their power again; but being obliged by our Pardon, and assisted by his Grace henceforth [might serve him] with a lively Faith and chearful Hope, [without fear] of being hurt by *Satan*, or rejected by God?

8. So long as we walk [in holiness] towards him [and righteousness] toward our neighbours; and if our Religion and Charity be sincere, as done [before him] and constant, so as we continue in it [all the days of our life] we answer all his expectations, and need not doubt of Acceptance and Reward.

9. Lord, thou camest to make us holy as well as happy, and therefore thou hast sent an Harbinger S. *John* to acquaint us with thy design: [And thou, Child,] art chosen to give the world warning, and [shalt be called the Prophet of the highest] God, thy Office shall be to fit men to receive this mighty Saviour; [for thou shalt go] as a Herald [before the face of the Lord,] by severe Reproofs and powerful Exhortations [to prepare his ways] and bring men to Repentance.

10. Thou art sent to shew the danger of Sin, and [to give knowledge of] him that will bring [salvation to his people,] that they repenting and fearing the wrath to come, may forsake all Iniquity, and fly to Jesus [for the Remission of their sins.]

11. It is high time for us who are guilty of so many sins, to take care lest by impenitence and unpreparedness, we lose the benefit of this Salvation, which is provided for us [through the tender] bowels of

of the [mercy of our God, whereby] he pitied our desperate danger, and after our dismal night, hath given us the light of [the day spring,] even his only Son, who arose [from on high,] and leaving his heavenly Throne, [hath visited us:]

12. And now hath set up his Gospel among us [to give light] and discover the dangerous event of Sin [to them that sit in darkness] through ignorance, or by horrid guilt are in the valley [and in the shadow of death] that so they may be instructed, converted and live; [and to guide our feet] when we are thus brought out of our evil and dangerous paths, that we may enter [into the way] that leads to the everlasting Kingdom [of peace.] Wherefore we will observe this Light, and follow this Guide, and ever praise thee for it, saying, *Glory be to the Father*, &c.

SECT.

SECTION XIII.

Of the C. Psalm, or the Second Hymn after the Second Lesson.

§. I. THe Church hath provided for our Delight, as well as our Necessities, by adding another Hymn out of the Old Testament, to shew that both Old and New Testaments agree in exciting us to praise God. The Title shews how well it fits this place, being stiled a *Psalm of Praise*, and being composed for a Form of Publick Thanksgiving[a] particularly to be sung by course at the Oblation of the Peace-Offering[b], it may very well be a Form of Praise to us Christians after we have heard the Gospel of Peace: And especially because the Mercies which are here presented to stir us up to give thanks, are those which are most fully discovered in the holy Gospel; so that it is very proper to assist our Devotion, if we rightly understand it: And that we may do so shall be our next care.

[a] *Scriptus est ut sit forma publicæ gratiarum actionis, in sacro Dei populo.* Moller. in loc.
[b] Hamm. Annotat. in Psalm. c.

The

The Analysis of the C. *Psalm.*

- §. II. This Hymn hath four parts:
  - I. An Exhortation to praise God, shewing,
    - 1. The Persons who must do it, *viz.* all nations: — V. 1. O be joyful in the Lord, all ye lands:
    - 2. The Time when it must be done, *viz.* when we serve him: — Serve the Lord with gladness, and come before his presence with a song.
  - II. The Motives to it, taken from
    - 1. His essential Excellency: — 2. Be ye sure that the Lord he is God:
    - 2. His Works of
      - 1. Creation: — it is he that hath made us, and not we our selves,
      - 2. Providence: — we are his people, and the sheep of his pasture:
  - III. The Exhortation renewed, shewing
    - 1. The Place where we must praise God: — 3. O go your way into his gates with thanksgiving, and into his courts with praise:
    - 2. The Manner how: — be thankful unto him and speak good of his name.
  - IV. New Motives to reinforce it, from
    - 1. Gods gracious Nature: — 4. For the Lord is gracious,
    - 2. His endless Mercy: — his mercy is everlasting:
    - 3. His never-failing Truth: — and his truth endureth from generation to generation.

A

A brief Discourse upon the C. *Psalm.*

§. III. O Be joyful in the Lord, all ye lands, &c. unto We are his people, and the sheep of his pasture.] When we have heard the words of the Holy Gospel, we ought to consider how the Divine Providence dispersed the joyful sound thereof into all lands, *Rom.* x. 18. So that now we may justly summon *all lands* to rejoice for the mercy of our Redemption, a blessing in which all Mankind is concerned, and all the world is obliged to lay aside those vainer Joys for lighter matters, in which it is so often employed; and to *be joyful in the Lord*, in the remembrance of his Goodness: Whilst we were Enemies, and without a Reconciler, we could not serve him, but with Fear and Terror, but now we may *serve him with gladness*. Hymns of Praise are now become a part of our Christian Worship, so that we must never *come before him* in our publick Addresses without acts of holy Joy and Eucharist. We have shewed you by the Penitential Part, how to unburthen your Conscience, and to make your Peace with God, and now we invite you to give us a Demonstration thereof, by exciting you to *come before* this great Majesty *with a Song* of rejoycing; the carnal man can rejoice in worldly contents, but in Gods Presence he is sad and dejected; whereas the devout Soul is never so full of delight as when before God: So that if any ask us, why we mingle so many Hymns with all our Duties, we here declare that the Holy Ghost enjoins us so to do, and the pleasure we find in so sweet an Office doth still more recommend it. And yet *v.* 2. it is reasonable, as well as pleasant, for us to rejoice *in the Lord*; for, as to his Nature, he is the only true *God*,

as

as to his Works, he is our Maker and Preserver; we neither created our selves at first, nor have we since sustained our selves, and he who gave and continues our being did and doth it, that we might glorifie him. *Isai.* xliii.7. and moreover the Gospel hath shewed us that Christ is the good Shepherd, who feeds our Souls with his Word, and laid down his Life for his Sheep, and shall we hear of this, and not sing his Praise? if we should be so ungrateful, we deserve to be driven out of *his pasture*, and destroyed rather than defended by *his hand*.

§.IV. V.3. **O go your way into his gates with thanksgiving, and into his courts with praise, &c. to the end.**] The Mercies of God are so publick and universal, that the private acknowledgments of single persons are not sufficient, but it is commanded that we shall all meet in sacred Assemblies to join in this Duty. The Jews entred in by the *gates*, and so passed into the *courts* of the Sanctuary, and went no nearer, but worshipped there, *Luke* i.10. but we are admitted into the House of God; and sure we ought to come thither with glad Hearts, and Souls full of Thanksgiving. As soon as we come to the outmost *gates* of the Church, we should begin to think with comfort upon the goodness of him whom we come to worship. And the nearer we come, the higher our Gratitude should rise; but when we are before him, we must then give him particular thanks for all his Mercies to us, and besides we must, in the general, *speak good of his Name*, and declare how gracious he is in himself, and how loving to all the world beside: No Creature can justly speak the least evil indeed of his blessed Name, but our experience obligeth us to speak all imaginable good: And the last Verse shews the reason, because he is so *gracious* and so *merciful*, so faithful and

and so *true*: He ever was so to former ages, he is so to this, and will be to all *generations*. His very Providence doth prove all this, but the Gospel which hath now been read doth manifest it still more clearly. Consider how freely he gave his own Son, and you will say he is most *gracious*. Think what unworthy and miserable Creatures he gave him for, and you must confess *his mercy is everlasting*: Remember how fully every thing was accomplished which had been predicted or promised, and you must acknowledge his *Truth* doth never fail. O how great a gift hath he given us? How admirable a Pity hath he shewed to us? How exactly are all his Promises fulfilled? Not a Lesson in this part of Gods Word, but doth evidence some or all of this, and therefore they ought to be concluded with such a Hymn of Praise. And finally, as in this great Work of our Redemption it doth appear that the Father was so infinitely *gracious*, the Son so incomparably *merciful*, and the Holy Ghost in all the Promises of Scripture so infallibly *true*, we may justly conclude with *Glory be to the Father*, &c.

A Paraphrase of the C. *Psalm.*

Ver. 1. [O be joyful] and rejoice with an holy Joy [in the Lord] Jehovah, [all ye] people of all [lands,] but you to whom the Gospel is revealed, do ye more especially [serve the Lord with gladness] in your hearts, [and come] as his reconciled Children [before his presence with a Song] of Praise in your mouths.

Ver. 2. For there is reason both for Heathens and Christians thus to praise him; for first, [be ye sure] O ye Gentiles, [that the Lord he is] the only true [God,] and besides [it is he that hath made us] all, and gave us our being, [and not we] that made [our selves:]

selves:] So that all the world is bound to bless him upon this account: But we more peculiarly, because [we are] those he hath chosen to be [his people,] Jesus Christ is our Shepherd, and we are his Flock [and the sheep of] his particular care; for God hath put us into [his hand.]

Ver.3. [O] do not then smother his Praise in private, but [go your way] to his House upon all opportunities, and enter [into his gates with thanksgiving] for your particular Mercies, [and into his courts with praise] for his universal Goodness: Whatever Duties you perform there, be sure that you [be thankful unto him] in your hearts, [and] let your tongues [speak] all the [good] imaginable [of his name,] since all your Praises will come far short of what he deserves.

Ver.4. [For] by the Gospel now read it most fully appears, that [the Lord is gracious] in his own nature, [and his mercy] and pity towards us [is everlasting] reaching to the end of the world: And by the fulfilling these promises, his fidelity [and his truth endureth] unshaken, being made good [from] one [generation to] another [generation;] so that we may rely on him for ever. *Glory be to the Father*, &c.

SECT.

SECTION XIV.

Of the Magnificat *or the first Hymn after the first Lesson at Evening-Prayer.*

§. I. THis is the first Divine Canticle recorded in the Holy Gospel, and seems to have been composed by the Blessed Virgin, while she with unspeakable Joy reflected upon all the Promises of the Old Testament, now about to be fulfilled in that holy Conception and happy Birth, of which God had designed her to be the Instrument, and therefore is properly set after the first Lesson; and since we have seen all those Types verified, all those Predictions completed, and all those Promises made good, which are contained in the Law and the Prophets concerning Christ, doubtless this must be a very fit Form for a Christians Joy after the hearing thereof: and truly this with the *Benedictus* and *Nunc Dimittis* have not only been used very antiently in the Western Church, but are still retained in the Reformed Churches both of *Germany* and *Holland*, as well as in this Church. But the internal Glory of this blessed Hymn will best appear by the following Explication.

A Practical Discourse upon the Magnificat.

§.III. V.46. **My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.]** The Blessed Virgin (whom God chose to be the Instrument of the greatest Blessing that ever the world had) by the fruit of her lips, as well as of her womb, hath given apparent testimony of the extraordinary presence of the Divine Spirit with her and in her. For this sacred Hymn breaths forth such lovely mixtures of Faith and Fear, Humility and Love, Charity and Devotion, that it appears she was *full of grace*, as well as *highly favoured*. And it should be our Wish and Endeavour to repeat it with the same Affections and holy Fervors, with which she indited it: Perhaps we think we have not the same occasion; 'tis true, God the Word took Flesh in her womb, and that is her peculiar Privilege: But if we receive the Word of God and the motions of the Holy Spirit, that attend it, we may turn that Word into Flesh [a] by Faith and Obedience; if we so hear as to practise [b], we do conceive Christ by Faith; he is formed in us [c] by the overshadowing power of the Holy Ghost in a pure heart, and he is by Holiness brought forth; for Christ himself calls such, *Matth.* xii.50. by the name of his *Mother*. We are to *rejoice with all that do rejoice*: But especially when we are sharers in the mercy and advantage which occasions that Joy; wherefore we are most of all obliged to rejoice with the Blessed Virgin, both

[a] *Verbum carnem facere, est verbum in opus, scripturas in operas convertere.* Bish. Andr. Ser. 6.

[b] *Sit in singulis Mariæ anima — Nam etsi secundùm carnem una mater est Christi, secundùm fidem tamen omnium fructus est.* Ambr. in Luc.

[c] *Omnis enim anima concipit Dei verbum, si tamen immaculata & immunis à vitiis intemerato castimoniam pudore custodiat.* Idem.

both as she was the Mother of our Redeemer according to the Flesh, and because we may be so according to the Spirit. The Lesson we now heard is out of the Old Testament, and as there we find the Records and Examples of the Divine Mercy to the pious and humble, and of his Vengeance upon the proud and arrogant, so here we find a Form of Praise for those Dispensations of Gods Providence; and since all the deliverances of Gods People there related, are either founded on this mercy of our Redemption, or flow from it, or are directed to it, this Hymn will teach us to turn the Old Testament into Gospel, and with the holy Patriarchs ever to apply[d] all to this great Salvation, of which all other Mercies were but Types: Behold then the Mother of Jesus, saying to you, *O praise the Lord with me*, Psal. xxxiv 4. *and let us magnifie his Name together*: Let us shew forth the greatness of his Power and Goodness, for we cannot set out his Perfections with any advantage, nor represent him greater than really he is (as we often magnifie one another;) but then we *magnifie the Lord*[e], when we declare how great he really is; and let us advance his glory as high as is possible, for there is no danger of exceeding; our Praises will be short, but they must be real; wherefore before we can bear a part in this Anthem, we must get our *Souls* affected with a sense of his infinite Power, and our minds exalted with the belief of his excellent Mercy; so our Praise shall be no Complement, but our Soul and Spirit shall bear their part, and our Thanksgiving shall be real as his Favours are:

d Gen. xlix. 18. *Non expecto redemptionem Sampsonis quæ est salus transitoria, sed expecto redemptionem Messiæ filii David.* Targ. in locum.

e *Non ipsi faciendo ut magnus sit, qui per seipsum magnus est, sed laudando & magnum fatendo.* August. enar. in Psal.

Let his admirable Love present itself to our Affections until it excite our Wonder and Joy, our Hopes and Desires. And then let us still behold it, till these Passions begin to delight in the Divine Love, and to be moved by it, and then they will carry a lovely Notion and fair Idea of it to the mind, and so effectually recommend it, that the whole inward man shall be ravished with the beautiful Prospect, and every Faculty of the Soul and part of the Affections shall unite into a devout Celebration of the Divine Mercy. Behold the holiest of Women; observe where she fixes her Eye, and whither she directs her Praises: She *rejoiceth* not in her own Excellencies, nor doth she *magnifie* herself, but *God* her *Saviour*; which may check our Vanity, who are so apt in a prosperous Success and unexpected Exaltation, to sacrifice to our own deserts [f], to crown our selves, though we snatch it from the head of Heavens King; but sure since he gives the Blessing, he deserves the Honour [g], and he that pays it not is a double Thief, and steals the Gift and the Glory also; for both are his. She that was the Mother of Jesus after the Flesh, thinks it no disparagement to confess her Son to be her *Saviour*, but rejoices that he was so. Let not us then think we are saved from temporal evils, or can be from eternal Death without him, and let us esteem it a greater honour to us, and a surer ground of our rejoicing, that the most high God is become our Salvation, than if we had our Strength in our own hands.

f *Hoc ego feci, non fortuna.* Dictum Timoth. Ducis.

g *Tuum, Domine, est bonum, tua itaque est gloria: Qui enim de bono tuo gloriam sibi quærit & non tibi, fur est & latro, similisq; diabolo, qui voluit furari gloriam tuam.* Aug. Soliloq. c. 15.

§. IV.

§. IV. V. 47,48,49. For he hath regarded the lowliness of his hand-maiden, unto For he that is mighty hath magnified me, and holy is his name.] There is nothing gives the dimensions of Gods Love to us more truly, then the sight and sense of our own vileness, when we behold our selves so low and despicable as indeed we are; than the Glories of the Divine Majesty in stooping to us, and looking on us in our *low estate* will shine in their native Lustre; when we see how worthless we are, and what favour we have obtained beyond our expectations, as much as our deserts, then our Souls will *magnifie the Lord* in the apprehensions of his Greatness, and our *Spirits rejoice* in the admirable Goodness of *God our Saviour*. Thus the Blessed Virgin was inspired with these Seraphical Ecstasies of Joy by looking on the mean condition in which this infinite Mercy surprised her; she was not arrived to the Honour of Marriage; and in the opinion of the Daughters of *Jerusalem* (who esteemed it a huge reproach[h] and a great affliction to be without children) her estate was reputed disgraceful; and her fortunes were really very mean, for though she sprung from the Blood-Royal of *Judah*, yet she was then a poor obscure Maid, unknown to the world, but *regarded* by him that loves to lodge in the lowest hearts (*Isai.* lvii. 15.) of the poor and pious, as well as in the highest heavens; she was in her lowest estate the Lords Handmaid, and devoutly served him day and night, and her Piety sanctified her Poverty, and drew the eye of God to *regard* her, as he will the meanest of us, if our Obedience equal hers, and especially if our minds be as low as our estate is; for so was this excellent Virgins, who by

[h] 1 Sam. i. 11. Τῶν ταπεινώσιν ἑαυτῆς σου. LXX. pro *sterilitate*. Gen. xxix. 32.

Lowlineſs here, means not her Humility; it had argued Pride to have ſo high a conceit of her Lowlineſs of mind, as to believe it merited Gods Favour; therefore it was her Meanneſs and Poverty [i] which ſhe means by her *lowlineſs*, and which ſhe ſo freely confeſſeth and heartily praiſeth God for regarding. No doubt her Humility was eminent in her afflicted condition; for when ſhe was advanced to be the Mother of the Worlds Saviour, ſhe ſeeks no greater honour than to be ſtiled, *the hand-maid of the Lord*, ver. 38. O bleſſed Soul! that was ever the ſame, neither dejected in her Affliction, nor puffed up with her Exaltation, but ſerves God chearfully in the one, and praiſes him heartily for the other: She beholds an infinite and laſting honour prepared for her, not alone among the daughters of one place or generation, as *Leah* [k]; but ſhe was to be the Mother of a univerſal and everlaſting Bleſſing, which all former ages had deſired, and all future times ſhould rejoice in, and both would proclame her *happy* above all Women, who ſhould be the Inſtrument of this Mercy: And yet ſhe reſigns all this Glory to him that gave it her, and declares whence ſhe received it [l]; that not her name but his might have the Glory: And ſure ſhe deſerves the more eſteem, becauſe ſhe returned the honor to God. Wherefore they are moſt wretched, who [m] diſreſpect her, whom God hath cho-

[i] Τὴν ταπείνωσιν *abjectionem & humilem conditionem* ταπεινοφροσύνην verò *humilitatem* ſignificare aſſerit Eraſmus.

[k] Gen. xxx.13. Syr. pro *Gloriâ meâ.*

[l] Διὰ τί δὲ μακαρίσιν; ἄρα διὰ τὴν ἐμὴν ἀρετήν; ἔγω, ἀλλ' ὅτι ἐπείνησε μεγαλεῖα. Theophylact. in locum.

[m] *Æquale eſt enim in utriſque his ſictis detrimentum; quum illi quidem vilipendant ſanctam virginem, hi verò rurſus ultra decorum glorificent.* Epiph. Tom. 2. Hær. 79.

ſen,

ſen, and out of pretended hatred to Superſtition, will ſcarce allow her the Reverence of an excellent Perſon; and yet no doubt ſhe would deteſt thoſe *Ave*'s and Gratulations which ſome ſuperſtitious Votaries (to the diſhonour of God whom ſhe praiſed) do beſtow upon her, becauſe ſhe calls her Son *her Saviour*, and herſelf *the handmaid of the Lord*, ſo that it is our Duty to reverence, but not adore her; for ſhe will aſſure you, it was Gods infinite Power (for which he is deſervedly called the *moſt mighty* [n]) which wrought this Miracle [o] of Jeſus his Incarnation, and which was the cauſe of her Honour: He *magnified* her, and therefore ſhe *magnifies* him, and teacheth us to *hallow his Name*, for it is holy and reverend, *Pſal.* cxi. 9. in itſelf, and deſerves to be ſo eſteemed for ever and ever.

[n] Ὁ δυνατὸς, Heb. גבור; nomen Dei. Pſal. xxiv. 8.

[o] Μεγαλεῖα, *res miras & magnas*. Deut. x. 21. Pſal. xxvi. 2. Acts ii. 11.

§. V. Ver. 50,—54. **And his mercy is on them that fear him, &c. unto the end.**] Now that all may join with her in the Praiſes of the moſt holy, ſhe paſſeth from the conſideration of her perſonal Privileges to the univerſal Goodneſs of God in the conſtant diſpenſations of his Providence, that we may ſee his *mercy* was not confined to that time, nor limited to one perſon: for as ſhe had now experienced the Bounty and Kindneſs of him that ſhe had ſerved, ſo all Gods faithful Servants that ever were, and all that ever ſhall be, are aſſured to find the like. Wherefore when our particular mercies occaſion our joy, let us not confine our Gratitude to our private concerns, but delight to hear out of Gods Word thoſe numerous inſtances of the rewards of Holineſs, and the bleſſings of true Piety in all times, that ſo we may have nobler ſentiments of the Divine Goodneſs, by viewing the

Extent and Duration of it: And that we may be the more encouraged to go on in that course which will so certainly be our advantage, let the Mother of Jesus and all holy men we read of in Sacred Writ, recommend the Fear of God to us, which they have found so beneficial; for if we be truly religious, be our condition never so despicable or deplorable, we may be sure of help from heaven: Was not all Mankind become hopeless and helpless, when God made bare his holy Arm, and helped us by him that was the strength of his right hand, *Isai.* lxiii. 5. dispersing our lofty spiritual Enemies, who thought they had us sure their Slaves for ever? And when these Enemies are thus scattered, shall we fear *Satan*'s broken forces, those instruments of his that would discourage us in our Obedience, by slanders and contempt, wrongs and injuries, menaces and threatnings? No surely, we have the *Strength* of God for us, his Finger could destroy them, his Hand crush them to nothing [p], but he will employ the *might* of his *arm* in it, although the very Breath of his displeasure, nay the Thought and Imagination of his heart [q] be sufficient to consume them and dissipate all their counsels, be they never so *mighty* in the worlds eye, or high in their own *imagination*, they cannot harm us, nor shall not discourage us from serving God. How did the Princes of the world, the Jewish Pharisees and Gentile Philosophers, scorn the beginnings of the Gospel, designing to crush it by Power or disgrace it by pretended Holiness, or confute it by subtle Arguments; but contrary to all their expectations Jesus prevailed over the Ostentation of the Pharisees, the Learn-

p Psal. cxviii. 15. *Magna Dei efficacia per digitum, major per manum, maxima per brachium indicatur.* Psal. lxxvii. 16. Exod. xv. 6. Grot.

q August. legit αὐτῶν, *in cogitatione cordis sui superbos dissipavit.*

Learning of the Philosophers, and the Legions of the Roman Emperors; so that by an omnipotent but invisible *Arm* in a few ages, his Enemies vanished, and Princes Crowns were laid at his feet. Read the Word of God, and observe the methods of his Providence, and you shall find he hath ever appeared an enemy to those *proud* and lofty ones[r], who are inthroned in their own vainglories; and suppose they have strength enough to secure their Grandeur, his irresistible *Arm* shall pull them down, and set up those whom they despise in their place: Whereby he gives not only an evidence of his Power, but of his Wisdom and Justice, for Disappointment and Poverty is the most smarting punishment to Pride and Insolence; and Honour and Exaltation is so unexpected to the humble, that they will be most thankful for it, and most careful to use it to his Glory, who bestowed it on them. *Jacob* and *Joseph*, *Gideon* and *David* were the youngest and least considerable in their Fathers Houses. *Leah* was hated, and *Hannah* (whose Song of Praise, 1 *Sam.* ii. 1. *Mary* here imitates) she was despised, and so was this Blessed Virgin; who was so mean and obscure, that the honourable Ladies and stately Dames of *Israel*, being all ambitious to be the Mothers of the *Messiah*, would have scorned her a place among their handmaids; yet they are passed by, and she is designed to this Felicity, and she *magnifies the Lord* for it; but those that are great and full of earthly Honours, expect these Favours as their due, and cannot desire them with the Hunger and Thirst of the poor and lowly, nor return their thanks with the like Devotion; therefore these are disappointed of their

[r] *Æsopus rogatus, quid Jupiter agit? Resp.* Ὑψηλὰ πατεινῶν, καὶ τὰ ταπεινὰ ἀνυψῶν· Ῥεῖα μὲν καὶ βεβαίως, ῥεῖα δὲ βεβαίωτα χαλάσας· Ῥεῖα δ' ἀειζήλου μινύθει, καὶ ἄδηλον ἀέξει. Hesiod.

their hope, and *sent away empty* [f], and the mercy is given to those that least expected it, and will be most thankful for it. Let us therefore be lowly in heart, when our condition is low; and if we have a sense of our wants, and a desire after Gods help, we shall be lovely in his eyes, though the world trample on us, he will exalt and fill us with all good things, even to our own Admiration, and the Envy of those who did despise us: The World is full of instances of these dispensations of Providence, but the most excellent and illustrious testimony that ever was, appeared in the spiritual advantages which the *Israel* of God received in the giving the *Messiah*: We were then just ready to sink into ruin, had he not laid hold of us, *Heb.* ii.16. and by his mighty Arm rescued us from the Pit; we were justly abdicated by God our Father, and disinherited, but Jesus comes to reconcile us, and in him we are restored to favour [g] and received into grace again; and thus the Promise made to *Abraham* is made good, and the Lord becomes the God of his seed for ever. O my Soul, acknowledge the gracious dealings of thy most merciful Father, but above all, praise him for the mercies of the Gospel; for what comfort were it to be raised by the fall of our temporal enemies to a fading Honour, if a miserable Eternity did succeed? But now by Faith in Jesus thou art not only secured in thy low estate, but maist behold an immoveable Throne, an immortal Crown prepared for thee, high as Heaven, while all the proud workers of Iniquity shall fall low as Hell, never to rise again: *Glory be to the Father*, &c.

f *Ἀποστέλλειν κενοὶ dicuntur, qui ad aliquem veniunt, beneficium expectantes & non inveniunt.* Luc. xx. 10,11. Job xxii. 9.

g *Filius abdicatus in gratiam rediens Græcis dicitur ἀναλαμβάνειν τὸν υἱόν, & Pater ἀνηλαμβάνων.* Scult. Exerc.

The

The Paraphrase of the Magnificat.

1. O praise the Lord with me, all ye that behold his inexpressible Goodness, which hath exalted my Affections, and filled [my Soul] with such glorious apprehensions, that with all its powers it [doth magnifie] and set forth the admirable greatness of [the Lord,] my mind also [and my spirit] ravished with the contemplation of his infinite Goodness [doth rejoice] with joy unspeakable [in God,] who hath vouchsafed to become [my Saviour.]

2. I cannot sufficiently express his Mercy, nor my Gratitude, [for he] that is the Majesty of Heaven, by his marvellous condescension [hath regarded] and cast a gracious eye on the poverty and [the lowliness] of my condition, who am so inconsiderable, and never aimed higher than to be reputed amongst the meanest of his Servants, and called by the name [of his handmaiden.]

3. I am most despicable in the worlds eyes and vile in my own, yet he hath conferred on me a high and lasting honour; [for behold] he hath passed by the more noble, and chosen me to be the Mother of the Worlds Saviour, so that [from henceforth] whenever this Mercy is mentioned to the honour of God, his Favour toward me will be remembred by the people of [all generations,] who shall bless God for it, and [shall call me blessed] and account me happy above all women.

4. But I will freely acknowledge it was not my own Merit nor Strength that advanced me, [for he that is mighty] in Power and infinite in Mercy, most freely hath exalted me, and [hath magnified me] his poor unworthy Handmaid; his therefore is the Glory, his

his the Praise, [and holy] and reverend [is his Name,] which I and all his Servants will ever love and honour.

5. For I am not the only instance of his Goodness, nor do I confine my Praises to my particular occasion: All the world sees and knows that his Favour [and his Mercy is] ever shewed [on them that fear him,] so that holy and pious men are blessed by him, and shall be [throughout all generations] while the world endureth.

6. Ye Servants of the Lord, consider how in all the course of his Providence, especially in this great Redemption [he hath shewed strength] and a mighty power; for [with his arm] he hath secured and lifted up his own, and by it [he hath scattered] the forces and baffled the designs of [the proud,] who thought they only deserved to be respected by God, and who were safe [in the imaginations of their hearts.]

7. At all times he disappoints such expectations, and now, as at other times [he hath put down] the wise, the honourable, and [the mighty from their seats] and thrones, on which their Pride had mounted them: [And hath exalted] to that honour [the humble and meek,] even those whom the arrogant most despised.

8. [He hath filled] most plenteously the souls of [the hungry] that earnestly desired the least favours, and satisfied their longings [with good things] beyond their expectations, [and the rich] whose pride made them think themselves fittest objects of his bounty, and yet their abundance abated their desires after it, these [he hath] disappointed and [sent empty away.]

9. And

9. And as in all other places, so now [be remembring] the constant method of [his mercy,] and seeing his peoples distress, [hath holpen] and again restored [his servant Israel] and all faithful people to favour, and the hopes of glory [as he promised] to the Saints of former ages, even to [our Forefathers] peculiarly assuring [Abraham] that he would give a Saviour to redeem, and bring deliverance to us [and to his seed for ever.] *Glory be to the Father*, &c.

SECTION XV.

Of the XCVIII. *Psalm or the Second Hymn after the First Lesson.*

§. I. INstead of the former Hymn, made by the most excellent of the Daughters of *David*, we have a Psalm of *David*'s own composing, out of which some part of the *Magnificat* was taken, *viz.* *v.*54 out of *v.*4. *He hath remembred his mercy and truth to the house of Israel*, and as there the Strength of Gods Arm is celebrated, *v.*51. so here "his right hand and "holy arm is said to have gotten the victory: so that they are not much different, only this is more proper to be used after a Lesson which treats of some great and eminent temporal Deliverance granted to the people of God, being made on the occasion of some of *David*'s Victories and yet mystically directed to the times of the *Messiah*, as thy Jewish Doctors confess: But the particulars will best be discerned by a closer Enarration.

The

A brief Discourse upon the XCVIII. *Psalm.*

§.III.V.1.to 4. O Sing unto the Lord a new song &c. unto —All the ends of the world have seen the salvation of our God.] This Psalm being intitled a *new song*, is said by the Antients to belong to the *novum seculum*, or the Gospel-times, and as the Lesson doth every day present us with new wonders of Gods Wisdom and Power, Justice and Mercy; so we should daily renew our Song of Praise, and though we sing this Anthem frequently, yet a new Devotion and a fresh sense of the miraculous Works which God hath wrought for his Church, will make it a *new song* every day. Wherefore let us reflect upon the Chapter lately read, and consider how certainly Gods enemies fall before him; he needs no assistant, but *his own right hand* alone is able to *get him the victory* over all opposers; and though sometimes he use Human Powers as Instruments to suppress the ungodly, yet all mortal Arms and Forces are so weak and uncertain of themselves, that it is purely by his influence and aid they do prevail, so that his people freely confess it is not their own Arm that saves them, but *his right hand*, &c. *Psal.* xliv. 3,4. and whereas when men are mighty, they are too often cruel and unjust, the Divine *Arm* is *holy* as well as *mighty*, and he useth his Power to destroy only those who deserve it. For his preserving of his own, and his righteous executions on the wicked are so visible and clear, that the very *Heathens* have observed it, and all the world may discern it; nor yet doth he give these Salvations to his people for their Merits, but purely in remembrance of his own Mercy and Truth; his Mercy moved

ved him to promise, and his [a] Truth obligeth him to perform these things for the Church; the House of *Israel*, and all Nations may discern it, but now that Jesus is come, we may well spiritualize this Verse, and sing a *new song* to God, who hath not only *remembred his mercy* and his Promise to the Jews, but manifested his Son for *Salvation* to all the World, even to the utmost parts of the Earth.

[a] *Misericordia præmisit promissionem, promissio reddidit veritatem.* August. in loc.

§.IV. Ver. 5, 6, &c. **Shew your selves joyful unto the Lord, all ye Lands, sing, rejoyce and give thanks,** &c. to the end.] Since the Glory of God is manifested to *all Lands*, they ought all to join in praising his holy Name, and that by all due means which may express an hearty Joy, particularly by all sorts of Musick, by stringed instruments and voices, and by wind-instruments also; for Musick is the gift of God, and tends not to express, but to beget the affection of Joy, it doth compose the thoughts, calm the mind, and put the soul into a posture of grateful seriousness, and therefore we shall find it of as early use in Divine Worship as any where else, and since all ages have used it so, we may do it in more solemn places, and on more extraordinary occasions without just offence to any unprejudiced persons, especially being plainly commanded in this and other places of Holy Scriptures: Now as God is to be praised by all means, so also by all persons, who are understood by this figurative Exhortation to Seas and Lands, Rivers and Hills with all their Inhabitants, who are properly meant by these places [b]; and it is intended to stir up all people, great and small, wherever they dwell, to join in blessing and praising God, because by these marvellous deliverances

[b] *Populi fluviorum, populi montium clamant.* Versio Arab.

liverances he doth at present judge the Earth, and when he punisheth evil doers and saveth those who do well, he declares himself to be even at the present a righteous and equal Judge among men; but besides the eminent overthrows of the wicked, and rescues of the pious are signs and evidences of the last dreadful but just Judgment, when God shall come to deliver all his Saints for ever and to execute eternal vengeance on their enemies, when we hear out of the Lesson instances of particular Deliverances and Judgments, we ought to rejoice, not only in hopes that God will do the like here in this world, but by taking these as forerunners and assurances of the great Day which is coming, when all our wrongs shall be righted, and all our losses repaired, and we shall begin an undisturbed Felicity. We are indeed apter to tremble than to rejoice at this day, but as S. *Augustin* notes, "We must "amend our lives, and then we may joyfully expect "it.--- We pray (saith he) that Gods Kingdom may "come, yet we fear it should come; let us amend "our selves, lest we pray against our selves. (*Enar. in Psal.* xcviii.) We ought all to be holy, and if we were so, we might and ought to rejoice even in Gods Judgments.

The Paraphrase of the XCVIII. *Psalm.*

1. [O] you who have heard these new instances of Gods Power and Mercy [sing unto the Lord] with a renewed Devotion [a new song] of Praise, [for he hath] in all ages [done marvellous things] for his Church.

2. When any enemies arose against it, [with his own right hand] and power alone, [and with] the only might of [his holy arm,] which is stretched out against

against none but sinners [hath he gotten] unto his Church, and unto [himself the victory] over all those ungodly opposers.

3. Nor are these things done in a corner, for [the Lord] hath most illustriously [declared] these deliverances to be [his salvation,] and they are so just, that [his righteousness] by them [hath he openly shewed] by the destruction of the wicked [in the sight of the heathen,] so that his enemies give testimony to his equity.

4. And indeed he is good to all, for [he hath remembred his mercy] in promising great favours, [and] his [truth] in performing them [toward the house of Israel,] namely his own Church and People, [and all the] furthest corners and utmost [ends of the] Heathen [world have seen] or heard of [the salvation] both temporal and eternal, which is the proper work [of our God.]

5. Wherefore as all partake of his mercy, O [shew your selves joyful] by your most publick gratulations and thanksgivings [unto the Lord] every where [all ye lands] and nations, [sing] with your voices, [rejoice] in your hearts, [and give thanks] with your lips.

6. Yea, call in all kinds of Musick to your assistance, [praise the Lord] with stringed Instruments playing [upon the harp] and that Vocal Musick be not wanting [sing to the harp] and complete the Harmony [with a Psalm of thanksgiving] and Praise.

7. And that the Choir may be still fuller, bring in Wind-instruments praising the Lord [with trumpets also and shawms] the shrillest and rarest Musick: [O shew your selves] before all the world to be [joyful] and full of delight when you come [before the Lord] who is [the King] of Heaven and Earth.

8. There is no part of the world which is not partaker of his mercy, and therefore all, if they had tongues, should join in this Song; however [let the Sea] with its waves roar and [make a noise] to be the *Bassus*, [and] let [all] the Fish [that therein is] contained, [the round] compass of the habitable [world and they that dwell therein] all bear their several parts.

9. [Let the] rivers and [floods] keep time and [clap their hands] in applause of their Creator. [Let the hills] and mountains dance and [be joyful together] in this grand Triumph [before the Lord;] and there is reason for this universal Joy, not only for what is past, but because these Judgments are forerunners of the great Day, [for] by these you may see [he cometh] shortly [to judge the earth] and to right all that are wronged.

10. And when he doth come, [with righteousness shall he] try and [judge] even [the] Heathen [world] who only had the light of Nature, [and the people] of his own pasture, even his Church, he shall judge [with equity] also, for there is no respect of persons with God.

Glory be to the Father, &c.
As it was in the beginning, &c.

SECT.

SECTION XVI.

Of the last Hymn but one or Nunc dimittis.

§. I. THis Canticle being also recorded in the Holy Gospel, indited by the Spirit, and occasioned by the manifestation of Jesus, is very properly adopted into the Offices of the Christian Church, and is used at this day by the *Greeks* as well as the *Latins*, and by the Reformed as well as the Romanists; so that its general Approbation might sufficiently vindicate our use of it; but a more particular Illustration will still more conduce to express the prudence of this choice.

The Analysis of the Nunc dimittis.

- §. II. Herein old *Simeon* shews
  - I. His Joy, by declaring
    - 1. His desiring no greater happiness in this life: — Luke ii. 29. Lord, now lettest thou thy Servant depart in peace according to thy word,
    - 2. His submission to Gods Will:
  - II. The Reason thereof
    - 1. As to his own particular: — 30. For mine eyes have seen thy salvation:
    - 2. As to others, because the *Messiah* was so
      - 1. Plainly manifested: — 31. Which thou hast prepared before the face of all people:
      - 2. So greatly advantageous to
        - 1. Gentiles:
        - 2. Jews: — 32. To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

A Practical Discourse on the Nunc dimittis, *the first Hymn after the second Lesson.*

§. III. LORD, now lettest thou thy servant depart in peace according to thy word: For mine eyes, &c. to the end. | The Author of this short and comprehensive Hymn was a man eminent for his exact Justice, vigorous Devotion, lively Faith and extraordinary Inspiration, as the holy Text assures us; and it is probable he was a person considerable; very likely it was he whom the Jews call *Simeon* the Just, who lived at this time (and was the Son of the most famous Rabbi *Hillel*) [a] who opposed the received opinion of the temporal Kingdom of the *Messiah*; for it is certain our *Simeon* did so, or he had never thus rejoiced over a *Messiah* presented by so mean Parents in swadling-cloths at the gates of the Temple. It was not the object that appeared to his Eyes, but the illumination of the Spirit, and the prospect of his Faith, that elevated his Affections. Wherefore we need not pretend to *dismiss* this holy Song by alledging it was an extraordinary occasion; for the Writings of the Apostles, which are daily read among us do as clearly represent the Saviour of the world to the eye of our Faith, and set him before us as evidently in the House of God, as any bodily sight could do to *Simeon*; and if our Minds be enlightned, and our Faith firm as his, we have the same occasion, and ought to rehearse it with the same devotion. The mercy is made sufficiently plain to us, and if we were but as apprehensive of the advantages it brings to us and all men, as he was,

[a] Vid. Scultet. Exerc. Euang. l. 1. c. 61. *and* Lightfoot's Harmony *on this place.*

was, I know not why we ſhould wiſh to live any longer, than till we have obtained hopes of a ſhare in it: We ſay, we have Houſes to build, Families to propagate, and Deſigns to complete, and all before we are willing to die; that is, we deſire ſomething beſides, nay (perhaps) more than an Intereſt in Jeſus; and therefore we dare not join in this noble wiſh. But *Simeon* was dead to the world before, and had been impatient of a longer ſtay, but only for the Promiſe to have a ſight of Jeſus in the fleſh. And when this long wiſht for Happineſs was come to paſs, his expectations are anſwered, and all his deſires fulfilled. He values nothing here, but humbly craves his Diſmiſſion. His holy Soul that came from God, can find no reſt on the waters of this World, and therefore deſires to return with an Olive-branch of *peace* to its dear Lord [b], where it was ſure of reſt and joy among its beſt Friends. He now deſires leave to depart from the Fleſh, which he had long eſteemed his Priſon, wherein he was confined by his Infirmities [c], and ſhut up from beholding the Glories of God, which he now longs to ſee more than ever, by this laſt experience of his Truth and Mercy; and, knowing that Death would ſet him free, his deſires and joy begin to ſwell too big to be confined in the walls of Fleſh, and now he is even ſtreightned till he be let looſe into the regions of Glory to praiſe him face to face. and yet his Ecſtaſies tranſport him not beyond the meaſures of Obedience and Humility; for he firſt asks his Maſters leave, nor will he go till he have commiſſion: only

[b] Τὶ γὰρ καὶ ἀδικούμεθα ὡς παρὰς ἡμᾶς αὐτὸν θανάτῳ ἀπολυόμενοι πρὸς τὸν Κύριον. Clem. Alex. Strom. 4.

Mors Stoicis appellare ſolet Ἀπόλυσις πρὸς τοὺς Συγγενεῖς. Arrian.

[c] Ἀπολύεσθαι τὸ ἀποθνήσκοντα καὶ τὸ τελευτῶν ἀπόλυσιν καλοῦσι, τοῦτο γὰρ δεσμὸς ὀνομάζουσι. Themiſtius ap. Stob.

only he intimates he had stript himself of all worldly desires, and had his inner Coat, his Flesh in his hands ready to lay it down and run, whenever the Watch-word [c] was given. His hopes and desires to see his Saviour had alone made his life acceptable, and the fulfilling of them makes even Death most welcom to him, because he knew that Jesus came to disarm Death, and (by satisfying for Sin) to deprive it of that sting which made it terrible to all men. All the Sin-Offerings of the Law were but weak Armour to encounter Death, nor could they so fully purge or appease the Conscience, as that it should not accuse in the fatal hour: But the perfect Sacrifice of the Death of Jesus, doth so fully avert Gods wrath, that all that believe in him can triumph over Death, meet it with Courage, and embrace it with Peace, as the end of their Fears, and the entrance into their Felicity [d]. How can he fear Death that hath his Sins forgiven? Or how can he doubt Gods Mercy that beholds his Son with Faith and Love? Or how can he question the Truth of Gods Promises, that embraces Jesus the greatest of all in his arms? He that knows Gods Power is persuaded of his Love, and convinced of his Truth, can die in *Peace*, and lie down with Joy in the assurance of a blessed Resurrection. And this we may do also; it was only their Privilege who lived then, to see Jesus bodily; but whoever looked on him so as to dare to die then, must behold him by Faith: And thus we may see Christ, not only with *Simeon* presented in the Temple, but with St. *Stephen* standing at the right hand of God, not only in his Rising, but his full Glory.

[c] Ἐὰν δὲ σημῶν ἀναχλήτικον πείθεσθαι δεῖ τῷ σημαίνοντι ὡς τῷ σεσημῶ. Arrian.

[d] 1 Cor. xv. 55. *Non est timendum quod liberat nos ab omni timendo.*

Glory. Why then are we so fixed to this world? so desirous to stay? so loth to depart? so sad when God calls? O let us look on this our Redeemer so stedfastly, and embrace him so tenderly in our hearts, that it may appear he is dearer to us than our very lives; let us love him so entirely that nothing may satisfie us without him; and trust so fully in his Merits and Mercies, that we may live chearfully and die peaceably. Let us say with this devout old man; Lord, I do now so clearly perceive thy purposes of Mercy, so confidently believe thy promises of Forgiveness, and so firmly rely on the hopes of Glory, that I resolve to be ever thy Servant: I desire to stay no longer in this world than to get assurances for a better: Earths vanities do not make me wish to live, nor Deaths terrors afraid to die: If thou callest me this day, Lord, I come: I can live with Patience or die in Peace; for I see him that will preserve me in Life or Death, and gives me hopes that whether I live or die, I am the Lords. I was not with *Simeon* in the Temple to behold my Saviour with my bodily eyes; but I have had *thy Salvation* as clearly manifested in this thy Holy Word, as if I had seen him with my eyes. Lord, grant me thy Holy Spirit, that I may behold him with the same Faith, and embrace him with the same Affections that he did, and then I shall chearfully join in a *Nunc dimittis*, and being daily ready to die, shall ever be fit to live, and thy Will shall be done in my Life or Death. Blessed Lord! thou hast even to our days by these holy Writings sufficiently manifested thy Son before all our faces; and it is our Carelesness, Ingratitude and Unbelief, that hides him from our eyes, and makes us hug these Vanities, and fear to leave them: But thou hast done thy part, and I will praise thee for sending this bright and glorious Sun, which shined on so many millions

of wretched Heathens benighted in the darkness of Idolatry, and made them Christians. I will bless thee, for honouring thy antient but despised People, who were more ennobled by the Birth of Jesus than by all their former Royalties and victorious Trophies, and instead of the bright Cloud, the Glory of the Tabernacle, thou hast sent him to pitch his tent among them, who was the brightness of thy own Glory. I am ravished to behold so many joyful Souls blessing thee for this Light which shined on them in their sins, the confines of eternal Darkness, and converted and translated them into thy marvellous Light. And all thy holy Saints in all ages have given thee the Glory for all those illustrious beams of Love and Charity, Piety, Justice and Devotion, which shine from their Lives, and are but the Reflection of the rays of the Grace of Jesus. This excellent Person rejoiced not only in his own Felicity, but to behold by the Spirit of Prophesie, what Joy Jesus was like to bring to me and many thousands of Converts and holy men to the end of the world. Wherefore let us be glad and rejoice with him, for our selves and all people, for the *Light that shines* upon us, and the *Glory* that is round about us, and with all our souls sing, *Glory be to the Father*, &c.

The Paraphrase of the Nunc dimittis.

Ver. 29. I desire not to live in this world any longer than I have laid hold of thy Salvation; which since thy Word and Spirit hath now discovered to me, I have all I can wish for here; therefore, [Lord, now lettest thou] thy command go forth, that [thy Servant] who hath longed hitherto to enjoy thee, may [depart] quietly out of this miserable world, and be dismissed

dismissed from the prison of the flesh. I can now leave it [in peace] being assured thou wilt make good all other Promises, since in giving thy dear Son thou hast done so exactly [according to thy word.]

Ver. 30. My Desires are satisfied, and my Faith confirmed as much as is possible in this world; [for mine eyes] enlightned by thy Holy Spirit [have seen] by Faith in thy blessed Word, him that is my Redeemer and brings [thy salvation] to me, and all the world.

Ver. 31. I cannot contain nor yet express my Joy to behold this lovely Peace-maker [which thou hast] not only manifested in the flesh, but [prepared] by the discovery of thy Holy Gospel to appear most gloriously [before the face of all people] that ever shall be hereafter.

Ver. 32. This glorious Son of Righteousness hath shined on all the Earth, his Word is [a light to lighten] the dismal Regions of the unconverted Heathens, and [the Gentiles] that knew not God; his Doctrin instructed them, and hath converted many; and his Presence and his Grace is the honour [and the glory] of all true Believers, the joy and comfort [of thy people Israel,] so that we, and all the world are bound to praise thee for thy Gospel and thy Son here on earth; and to continue our Song to all Eternity, when thou lettest us depart from hence. *Amen.*

SECT.

SECTION XVII.

Of the last Hymn, or the LXVII. *Psalm.*

§.I. THE Parallel to the former Euangelical Hymn, is this devout Psalm, where that *saving health** which holy *Simeon* saw and predicted should be a Light to all Nations, is desired to be accomplished in the conversion of all men: And when we have been illuminated with the Doctrin of Christ out of the Apostolick Lessons, it is very seasonable to pray for the propagation of these Divine Truths throughout the world, that we may shew our high esteem of them, our hearty gratitude for them, and our sincere desire that God may have Glory, and all men Benefit by them; and it is the more sutable, because these Petitions are mixed with Acknowledgments and Praises also, as we shall more particularly now declare.

* Ver. 2. Vulg. *Salutare tuum*: ut Luc. ii. 30.

The

The Analysis of the LXVII. *Psalm.*

- §. II. The lxvii. *Psalm* consists of three Petitions,
  - I. For our selves shewing,
    - 1. What we desire from God,
      - Mercy, Blessing, Favour:
        - Ver. 1. God be merciful unto us and bless us, and shew us the light of his countenance and be merciful unto us:
    - 2. Why we desire it, *viz.* for the Conversion of all men:
      - 2. That thy way may be known upon earth, thy saving health among all nations.
  - II. For others, The
    - Second Petition mentioning
      - 1. The Persons and the Act they are to do:
        - 3. Let the people praise thee, O God, yea, let all the people praise thee.
        - 4. O let the nations rejoice and be glad:
      - 2. The Reasons thereof:
        - for thou shalt judge the folk righteously, and govern the nations upon earth.
    - Third being a repetition of the former expressing
      - 1. The Means to obtain good things:
        - 5. Let the people praise thee, O God, let all the people praise thee.
      - 2. The Fruit obtained thereby:
        - 1. Unto all, Plenty:
          - 6. Then shall the earth bring forth her increase,
        - 2. To his own, Blessing:
          - and God, even our own God shall give us his blessing.
        - 3. To strangers, Conversion:
          - 7. God shall bless us and all the ends of the world shall fear him.

A

A brief Discourse upon the LXVII. *Psalm.*

§.III. V. 1,2. GOD be merciful unto us, and bless us, &c. unto --among all nations.] When we consider our selves as Members of that Holy Church which the Lord did first plant by the Preaching, and hath ever since watered by the Writings of his holy Apostles, and observe how by the daily Lessons he continues still to instruct and comfort us, to exhort and reprove us; we are emboldened to beg his Grace and Favour to enable us to profit by them and live according to them; and we desire he will express the kindness of his heart by the smiles of his countenance; we wish not he should *bless us* so much in Riches, Honours or such like external things, but that which we count the greatest Blessing, even that we may enjoy his favour and the *light of his countenance*, Psal. iv. 6,7. and lest our Sins should eclipse that lovely Splendor, and hide it from us again, we pray he will be *merciful unto us* : And when we thus pray that we and Gods Church may have publick testimony of his good-will, and be in a prosperous estate, we do not desire it so much for our own Benefit, as for the Glory of God and the Good of others : For when the Church and People of God are gracious in their lives, and successful in their affairs; it is a means to attract many to Righteousness, and to spread the fame of the Gospel among all nations : We may fitly therefore pray that by the aid of the Divine Mercy we may live agreeably to the Doctrin we have heard; for the holy Lives of Christians would win more Proselytes than the strongest Arguments or the most charming Eloquence, which alas are miserably weakned by the evil Conversations of those who bear the name of this Religion.

§.IV.

§. IV. Ver. 3,4. **Let the people praise thee, O God,** &c. unto --**and govern the nations upon earth.**] Our own Praises are too few to answer the Goodness of so great a Majesty; wherefore we summon all the world to assist us in this so necessary Duty: And because they cannot be expected to praise him who do not know him, we tacitely pray for the Conversion of all people, wishing all might hear the blessed sound of these holy Lessons, and thereby learn to know God, for if they know him they will love him, admire him, and celebrate his Praise as well as we. While we are taught the righteous Dispensations of God, we ought to pity the poor Nations that do not discern his holy Providence, and to pray that they with us may see how wisely the Almighty doth order, and how justly he doth judge in all places of the world; and this we may do more chearfully when we by Faith foresee that the time shall come when every knee shall bow to Jesus, and all the Nations upon earth shall be subject to this righteous Judge and glorious King: We hear his reasonable Commands, his righteous Laws, and his amiable Precepts, and thereby we discern that the Scepter of his Kingdom is a right Scepter; so that we wish all people did know and own him for their King and Governour, and then we are sure they would all praise him, and rejoice most heartily under so sweet a Government as his is.

§. V. Ver. 5,6,7. **Let the people praise thee, O God, yea, let all the people praise thee,** &c. to the end.] If we look into all the world, we shall find both Christians and others complaining of many wants, and craving continually to be supplied, but we are here taught a more excellent way, even that all men should praise God for his former Mercies, and that would be the best means to move God to bestow more; for

our

our Praises unite into a Cloud and fall down again in a Shower of Blessings both temporal and spiritual. If all did heartily (as we now) sing Anthems and Psalms of Eucharist to our God, he would see that his former favours had a good effect upon us, and thereby be moved to give many more. This would cause him to grant the world plentiful years and abundance of the *fruits of the Earth*; this would engage him to send infinite Blessings on his own People, and be a means to invite all Nations to fear and serve him, when they should see how good he is to those that be his Servants. Therefore let us praise him our selves, let us also pray and endeavour that all others may do so also, for we find what incomparable returns we shall have for it. It will engage the whole Trinity for us; which some gather from *v. 6*, & 7. where [*God*] is thrice named, and in the second place [*our own God*] that is, God the Son, who took our own Nature, and is most particularly our own God; and further these universal Praises will bring down all kinds of Blessings both for Body and Soul; finally, as we begun, *v.* 2. to pray that all the Earth might be brought to know and fear God, we conclude, *v.*7. full of hope, that by our blessing God and his rewarding us, that Prayer shall prevail, *and all the ends of the world shall fear him*, wherefore we sing, *Glory be to the Father*, &c.

The Paraphrase of the LXVII. *Psalm.*

1. When we remember how oft we have offended against this word we have heard, we had need to say, O [God be merciful unto us] and forgive us, and since we are thy People, do thou also prosper [and bless us] especially the Lord be pleased to give us his favour, [and shew us] evidently the same by the smiles

smiles and [the light of his countenance,] of which though we be unworthy, yet again we say, Pity us [and be merciful unto us,] O our God.

2. [That] by our Obedience to thee, and thy Bounty to us [thy way] and the rules both of thy Word and thy Providence [may be known] by all men [upon earth] so that thy Gospel may be propagated [and] the good news of [thy saving health] and our Redemption, may be discovered [among all] even Heathen [nations.]

3. We are not sufficient alone to bless thee as thou deservest: Wherefore [let the people] of thy pasture [praise thee] every where [O God] for thy mercies, [yea, let all the people] of the whole world, be converted by these Apostolick Doctrins, that when they know thee, they may all [praise thee] with one heart.

4. [O let the] very Heathen [nations rejoice] in holy Anthems, [and be glad,] by making them to know thee, and bringing them to submit to thy happy Government; [for thou] art the best of all Governors, thou [shalt judge the folk] most justly and [righteously, and] with all sweetness and equity shalt thou [govern the nations] that dwell [upon] all the [earth,] when they once are subject to thy Laws.

5. Therefore we must say again with a fresh Devotion, [let the] Christian [people praise thee] for thy mercies, [O God] in every place, [yea, let all the people] of the whole world be converted, that they may all know and [praise thee] with united hearts and voices.

6. And when we make these just acknowledgments for former mercies, [then shall the earth] be comforted with seasonable showers, and [bring forth] abundance of [her increase] of all sorts of fruits, [and] as to spiritual Favours [God, even] he whom we call [our

[our own God,] and who is the Author of every good gift, he [shall give us his blessing] and his grace.

7. O let us but be truly thankful, and [God shall] so eminently [bless us] both in Soul and Body, that all People shall observe it and all that dwell, even to [the ends of the world] shall see it is good to serve so blessed a Master, and then they also [shall fear him] and become obedient to this his holy Word. *Glory be to the Father*, &c.

PAR-

PARTITION II.

Of the latter Part of Morning and Evening Prayer.

SECTION I.

Of the Apostles Creed.

§. I. THE Holy Scriptures being a perfect Revelation of all Divine Truth, may in a larger sense be called our *Creed*; yet since the fundamental Doctrins contained therein are dispersed, and not easily distinguished from those of lesser moment by all such as ought to understand them; it was very fit, if not necessary, for the Blessed Apostles to leave us one brief *Compendium* of what was to be believed in order to our Salvation, which might be soon learned, easily understood, and unanimously retained by all True Christians; and accordingly they did compose this Venerable Form, which still bears their Name, and is called *The Apostles Creed*: Which universal Tradition was never questioned till this last unhappy Age, wherein some have been so bold as to dispute the Articles of this Apostolick Faith, and therefore no wonder if there be

found others who deny the Apostles to have been the Authors thereof; for the Articles will more easily be rejected, when they are destitute of the illustrious Names of their sacred Authors; wherefore I shall endeavour to prove, that the Twelve Apostles were the Composers of this Creed (leaving the Defence of the several Articles to those learned Expositors who purposely treat of them.) Now this being more suitable to my Method and Design, I shall evince it, (1.) By Authority. (2.) By Reason. (3.) By Answering the contrary Arguments urged by some against this Antient Truth.

I. By *Authority*, that is, by the concurrent Testimony of the Catholick Church in all Ages, which is the most proper Witness in a matter of Fact as this is; nor have we any better *medium* to prove the Books of Scripture were written by those Authors whose names they bear, than the unanimous Testimony of Antiquity; and by that we can abundantly prove the Apostles were Authors of this Creed: For *Clemens Romanus* in his Epistle to our Lords Brother (not to *James*, as some mistake, but to *Simon* his Successor Bishop of *Jerusalem*) saith, "That "the Apostles having received the "Gift of Tongues, while they "were yet together, by joint consent composed that "Creed which the Church of the Faithful now holds. Which very thing is largely set down by *Ruffinus* in his Preface to the Exposition of the Creed, and affirmed not only by him, but by a Cloud of other unexceptionable Witnesses, whose words are too long to insert[a], and their names almost too many

Epist. ad Fratr. Dom. apud Ruffin.

[a] Origen. περὶ ἀρχῶν. Proœm. Ambros. Ser. 83. August. de Temp. Ser. 181. Maximus Turinens. Homil. Leo M. Ep. ad Pulch. Aug. Cassian. de Incarnat. Dom. l. 6. Isidor. Hispal. de Off. Eccl. c. 22.

to

to mention. *Irenæus* also expresly saith, "The Church "received from the Apostles and their Disciples "this Faith in one God the Father Almighty, *&c.*[b] *Tertullian* calls it "The Rule of Faith[c], affirming that "It descended to us "from the beginning of the Gospel, before any Heretick had "risen up[d]. S. *Ambrose* positively avoucheth, "It was made by the "Twelve Apostles[e]. S. *Hierome* stiles it "The Symbol of our Faith "and Hope delivered from the Apostles[f]. S. *Augustin* expounds it in several places, especially in that Tract (*de Fide & Symbolo*) mentioned in his Retractations[g]. *Leo Magnus* saith plainly, "This Rule of Faith we "have received from the Authority of Apostolical Institution[h], and for the rest they do all agree in this point, as a great Author assures us[i]; so that to dissent from this Creed was the mark of an Heretick in the Imperial Constitutions[k]. All which hath prevailed with the sober and learned men of these Ages, whether Roman or Reformed, *Lutheran* or *Calvinistical*, to assent to this Truth, as may be seen in the Writings of many Roman Doctors, and in the Works of *M. Luther*[l], of *Calvin*[m], *Beza*[n],

[b] Iren. advers. Hæret. l. 1. c. 2.

[c] Tertul. de Præscrip. advers. Hæret. lib. 1. c. 13.

[d] Advers. Prax. c. 2.

[e] Ambros. Epist. 81. ad Syric.

[f] Hier. Ep. ad Pamm.

[g] Augustin. Retractat. l. 1. c. 17.

[h] Leo M. Serm. 11. de Passion.

[i] *Omnes Orthodoxi Patres affirmant Symbolum ab Ipsis Apostolis conditum.* Sixtus Senens. Bibliothec. l. 2. Verbo, Apostolus.

[k] *Hanc legem sequentes Christianorum Catholicorum nomen jubemus amplecti, reliquos vero dementes hæretici dogmatis infamiam sustinent.* Theodos. Grat. Augusti.

[l] Luther. de tribus Symbol. T. 7. Colloqu. Mensal. T. 2. p. 106.

[m] Calvin. Inst. l. 2. c. 16. §. 18. [n] Beza Annot. in Rom. xii. 6.

P. Martyr [o] and Bullenger [p]: As also in the Publick Confessions and Articles of the Churches of England [q], Saxony [r], France [s] and Bohemia [t], &c. this Creed is asserted to be the Apostles own Composition; and who can or dare deny or question that which so many and great Names in all ages have declared for Truth? What shall we believe that History delivers to us, if we be not convinced with these universal and evident Proofs?

II. We will prove it by *Reason*, for (1.) It is evident by the Writings of the Apostles (most of them being indited after this composure) that there was some brief Form of words taught unto those who were baptized, and committed to their memories by Oral *Tradition*, 2 *Thess.*ii.15. called the *Form of Doctrin* [u], the *Rule* [x], the *Depositum committed to their trust* [y], the *Form of sound words* [z], the *Faith once delivered to the Saints* [*], which the best Expositors both Antient and Modern do understand of the Creed. (2.) And further, it is well known, that from the times of the Apostles, there was a Creed taught to all adult Christians, a little before their Baptism [a], to which they were to answer, Article by Article, when they were baptised, as I have proved elsewhere [b]. Now that it was this very Creed, which we call, the Apostles, that they answered to in their Baptism, is plain, from those very Questions

[o] P. Mart. Loc. Com. Miss. c.12.
[p] Bullenger. Decad.
[q] Eccl. Angl. Artic.8.
[r] Saxonic.Confess.c.1.
[s] Gallic.Confess. Ar.5.
[t] Confessio Bohemic.
[u] Τύπον διδαχῆς.Rom. vi. 17.
[x] Κανών. Galat. vi.16. Phil. iii. 16. Κανόνα τῆς πίστεως φησίν. Oec.
[y] Τὴν παραθήκην. 1 Tim. vi. 20. *Fidei depositam custodi*. Hier. Παραθήκη, ἡ πίστις. S.Chrys. in loc.
[z] 2 Tim.i.13. Ὑποτύπωσιν ὑγιαινόντων λόγων.
[*] Παραδοθεῖσα πίστις. Jude iii.
[a] Conc.Agathens.c.13. Aug.de Tem.Ser.115. Hier.Ep.61.ad Pamm.
[b] *Discourse of Baptism*, Sect.I. §.viii.

stions yet upon record in the Fathers, and they are the very words of this Creed [c], which therefore we may reasonably believe was taught young Christians from the very beginning of Christianity. (3.) We can assign the Authors of all other Creeds, and can shew what Father or what Council made them, but no other Author of this Creed (besides the Apostles) can be produced, no Council composed this: Wherefore as S. *Augustin* [d] well observes, "That which "the whole Church holds, and "was not instituted by Councils, but always retained, "that is justly believed to have been delivered from "Apostolical Authority. (4.) It is certain there was a Creed in the Church before any Heretick arose [e], and long before the meeting of the [f] *Nicene* Council: And if we would know what Creed that was, doubtless it must be the Apostles, for that, S. *Ambrose* saith, the Roman Church had kept unaltered [g]. And that is still the most perfect of all Creeds, having all the Articles of the longest, and nothing put into it, with respect to any Heresie, but all the Articles are short, plain and sutable to one another; whereas most other Creeds are large in some Articles, and deficient in others not then questioned. So this Creed is certainly the Original and Foundation of all the rest; and therefore of Apostolical Composure.

c *Credis in Deum Patrem omnipotentem? & dixisti Credo.* Ambr. de Sacram. l. 2. c. 7. Plura vide, *Discourse of Baptism*, Sect. I. §. viii.

d August. de Bapt. in Donat. l. 4. c. 24.

e Tertul. ut supra.

f — *Roma & antequam Nicæna Synodus conveniret à temporibus Apostolorum usq; ad nunc--- ita fidelibus Symbolum tradidit.* Vigilius in Eutych. l. 4.

g *Credatur Symbolo Apostolorum quod Ecclesia Romana intemeratum semper custodit & servat.* Ambros. Epist. ad Syric. 81.

III. That all but the contentious may receive satisfaction, we will answer the principal Objections against this Truth.

Obj. I. *It is wonder the Apostles did not leave it upon Record in the Canon of Scripture in express terms; and strange that no Father in the first two Centuries hath set down the words thereof entirely.*

Answ. There are many weighty things trusted to the Churches Tradition, and only hinted in Scripture (as we have proved this to be,) *viz.* the Sunday-Sabbath, Baptism of Infants, *&c.* And of all others there is most reason why this should not be committed to Writing, because it was the Christians Watch-word, and so not to be divulged to any Stranger or Enemy, but (as all Mysteries) was to be kept secret [h]. Hence St. *Cyril* lays so strict a charge upon the *Catechumens* to whom he had taught the Creed, by no means to tell it to any unbaptised Person [i]; nor could any Torments force the Primitive Martyrs to divulge this Creed, lest the Heathens should deride it and profane it; so that it ought not to have been written: And therefore though there be some Forms which come very near it, in the first ages; as that of S. *Thadæus* found by *Eusebius* in the Archives at *Edessa* [k], and that of S. *Ignatius* in two of his Epistles [l], and of the famous *Origen* [m]; yet they chose rather to give us the Sense than the Words of the Apostles Creed, which were sufficiently preserved by the Memories of those who were baptized; so that they were not divulged in Writing till the World was Christian.

[h] *Ex forma omnibus mysteriis silentii fides debetur.* Tertull. Apol. c.7. Vid. Lactant. Instit. l.2. c.26.

[i] Μυεῖν λέγε τοῦς ἔξω. Cyr. Præf. ad Catech.

[k] Euseb. Eccles. Hist. l.1. c.13.

[l] S. Ignat. Ep. ad Magnes. & Ep. ad Trall.

[m] Procem. ad lib. περὶ ἀρχῶν.

Obj.II.

Obj. II. *If the Fathers of the Primitive Councils had known of any such Creed, they would not have made new ones, nor presumed to add to it, or take from it.*

Answ. The Fathers of those Councils did profess they made no new Creed, nor did they compose their Confessions, as if any defect were in the Antient Creed [n], only they explained some Articles more fully, which some Hereticks then questioned; and because their Creeds were grounded on and agreeing with the Apostles; hence they accounted them the same, and *Epiphanius* calls the *Nicene* the Creed delivered by the Holy Apostles [o]; and so it is called in some old *Roman* Offices, as B[p] *Usher* [p] hath observed. In some of these Creeds the difference is very little, and only in Phrases not Sense, as in that of *Jerusalem*, *Alexandria*, of *Marcellus* of *Ancyra*, &c. and if others be larger, yet we learn from *Vincentius Lyrinensis* [q], "That a man "is not another, though bigger "than when he was a Child; his "Limbs grow in largeness not in number; if he had "more or fewer Limbs, he would be monstrous or "defective, but the regular increase doth not hinder "him from being the same: So in the Articles of "the Faith, if they were more or fewer, it were an-"other Faith, but not if some particulars be more "largely explained.

[n] Οὐχ ὡς τὶ λεῖπον τοῖς παρελαβόσιν ἐπεκδίδοντες. Euagr. l. 2 c. 4.

[o] Αὕτη μὲν ἡ πίστις παραδόθη ἀπὸ τῶν ἁγίων Ἀποστόλων. Epiph. Anchor.

[p] Tract. de Symb.

[q] Common. adv. Hær. c. 28, 29.

Obj. III. *If the Apostles who were inspired by the Spirit of God, were the Composers of it, then it should be of equal Authority with the Canon of Scripture, whereas we are wont to prove the Articles thereof by Scripture.*

Answ. So we prove one place of Scripture by another, which are all of equal Authority, and our Lord Jesus and his Apostles did prove their Doctrin from the Old Testament, to shew the Harmony between them, rather than to derive Authority from thence. We may say indeed that we believe the Creed more firmly, since the Articles are all found in Holy Scripture; yet in strict speaking, it is but the same Doctrin delivered in divers manners, by Writing in Scripture, by Tradition in the Creed; and we rejoice to find them so exactly agreeing to one another: and because the way of Tradition is more liable to Mistake and Alteration than that of Writing, therefore we confirm the Creed and shew it hath not been changed, by its consent with Scripture. Yet I do not see any inconvenience, if we shall believe the Creed divinely inspired; that as there are three Persons in the Trinity, and three principal Graces, Faith, Hope and Charity, so each Person may give us a proper Rule for each of these Graces; the Father hath given us the Commandments, to direct our Charity; the Son the Lords Prayer, to exercise our Hope; and it is probable, that the Holy Ghost indited this Creed, for the entertainment of our Faith: Nor will this be derogatory to the Holy Scripture, since it is the same Doctrin which is in Scripture; we all grant that the Holy Ghost indited the parts, why then not the whole? Sure I am, *Tertullian*[1] calls this "The Rule of Faith (as well

[1] De Præscr. l. 1. c. 13.

The Analysis of the Apostles Creed.

§.II. In the Creed are two parts; shewing what we believe

- I. Concerning God,
  - 1. In general, that there is one God:
    - Art.I. I believe in God the Father Almighty, maker of heaven and earth:
  - 2. That this one God is distinguisht into three Persons,
    - 1.God the Father, the first Person,
      - 1. His Nature:
      - 2. His Works:
        - Creation:
        - Providence:
    - 2.God the Son, the second Person,
      - 1. His Name and Offices:
        - Art.II. And in Jesus Christ, his only Son our Lord:
      - 2. His Natures, *viz.*
        - 1. His Divine Nature:
          - Art.III. Who was conceived by the Holy Ghost, born of the Virgin Mary:
        - 2. His Humane Nature:
      - 3. His Works in order to our Redemption, *viz.*
        - 1. His Passion:
          - Art.IV. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell:
        - 2. His Resurrection:
          - Art.V. The third day he rose again from the dead:
        - 3. His Ascension and Glory:
          - Art.VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:
        - 4. His Return to Judgmt.
          - Art.VII. From thence he shall come to judge the quick and the dead:
    - 3. God the Holy Ghost, the third Person, with
      - 1. His Nature:
      - 2. His Office:
        - Art.VIII. I believe in the Holy Ghost:
- II. Concerning our selves,
  - 1. That we are members of an holy Society, having
    - 1. Union together:
    - 2. Communion with one another:
      - Art.IX. The holy Catholick Church, the Communion of Saints:
  - 2. That we have Privileges in this Society:
    - 1. As to our Souls:
      - Art.X. The forgiveness of sins:
    - 2. As to our Bodies:
      - Art.XI. The resurrection of the body:
    - 3. As to both Soul and Body:
      - Art.XII. And the Life everlasting. *AMEN.*

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well as Scripture) and saith "it was instituted by "Christ. And the Antients quote the Creed as well as Scripture to confute Heresies, and seem to have given it the same Honour, because indeed it is the same thing, called therefore the *Compendium* of the Gospel, and the Epitome of Holy Scripture.

The other Objections are trifling and may be answered from hence; this therefore shall suffice to prove the Antiquity and Authority of this Creed; which we cannot particularly explain, but only we shall discourse these three things:

I. Why it stands in this place in our Liturgy.

II. Why it is daily repeated there.

III. How we may profit by the repetition thereof. And this we will subjoin to the following *Analysis*, which regularly comes in here.

The

A General Discourse on the Apostles Creed.

§. III. THE place of this Creed in our Liturgy may be considered with respect to what goes before, and that which follows it. (1.) That which goes before it is *The Lessons* taken out of the Word of God, for *Faith comes by hearing*, *Rom.* x. 17. and therefore when we have heard, it is fit we should profess our Belief thereof, thereby setting (as it were) our Seals to the Truth of God [r], especially to such Articles as the Chapters now read unto us have confirmed; and whereas S. *Paul* telleth us, "That the "Word did not profit the Jews for want of Faith in "those that heard it, *Heb.* iv. 2. We hope it may profit us, who as soon as we have heard, do make Confession of our Faith. (2.) That which follows the Creed is *The Prayers*, which are grounded on it, "Faith is "the Fountain of Prayers (saith S. *Augustin* [t]) whence the Apostle "saith, *How shall they call on him* "*on whom they have not believed*; therefore that we "may pray, let us first believe. So that the reciting our Creed before we pray, is the laying a Foundation whereupon to build our Requests: We believe in One Almighty God, who is distinguished into Three Persons, the Father our Creator, the Son our Redeemer, the Holy Ghost our Sanctifier, by whom we and the whole Church may have Remission of Sins, and the hopes of a blessed Resurrection to Eternal Life; wherefore we may very reasonably pray to God the Father, in the Name of the Son, by the Assistance of the Spirit,

[r] John iii. 33. Ἐσφράγισεν ὅτι Θεὸς ἀληθής ἐστιν.

[t] De Verb. Dom. Ser. 36.

rit, in Fellowship with the Saints, for the Forgiveness of our Sins and a joyful Resurrection. Now for these reasons our Creed ought to be used as often as we do either solemnly read or pray, that is, in all Publick Assemblies; but how early it began to be used in the daily Offices is not certain. *Jo. Boemus* [u] saith, "That in the be-"ginning the Priests did only re-"cite the Lords Prayer and the Creed of the Apostles "for their daily Office. But I am apt to believe that this Creed was not used in the Publick Service till Persecution ceased, and therefore the first Author of its use in the Canonical Hours is said to be *Damasus*, about the year 370. and to this day when it is used in the Roman Offices, it is spoken with a low voice, to remember the times of its first use, when there was danger the Heathens should overhear it [x]. But we know that the Christians used it before in their Private Devotions, in the morning, by the counsel of S. *Ambrose* [y], and both morning and night, as S. *Augustin* adviseth his *Catechumens* [z], and so it continued in all succeeding ages; for we find in the Ecclesiastical Laws of King *Canutus* a special Command for every Christian to learn and daily to use the Lords Prayer and the Creed [*], and so our pious Ancestors taught us to use our Creed with our daily Devotions, not as a Prayer (as some ignorantly or maliciously object) but as a Foundation for our Petitions, a *Memento* to whom they

[u] De morib. gentium. l.2. c.12.

[x] Rubeo Nov. Ration. l.2. c.42.

[y] *Symbolum quoque specialiter debemus, tanquam nostri cordis signaculum, antelucanis horis quotidie recensere.* Ambr. ad Virg. l.3.

[z] *Accipite, filii, regulam fidei quod Symbolum dicitur, — & quotidie dicite apud vos antequam dormiatis, antequam procedatis Symbolo vestro vos munite.* De Symb. ad Catech. l.1.

[*] Spelman. Conc. Britan. Vol.2. p.549.

are made, and a ground of our hope that they shall be accepted.

§.IV. (2.) To convince us more fully of the Piety and usefulness of the daily Repetition hereof, we will shew for what reasons, and to what end we do it. 1. To fix it in our Memories and record it there, that it may never go out of our minds being daily revived by a fresh recital. And this being the sum of those Principles, by which we are to make our Prayers, and to square our lives, the Test by which we are to discover the false Doctrins of Hereticks [a] and the Temptations of *Satan*; we can no more be without it, than the Architect without his Rule, and the Goldsmith without his Touch-stone: So that lest the neglect of private Persons should obliterate the memory of it in any, the Church daily presents us with this Heavenly Touch-stone to enable us to discover all that is contrary to the truth of our Principles and the holiness of our Profession. 2. To express our constant Fidelity to Almighty God. This is our Military Symbol, which we learned at our Baptism, when we were listed under Christs Banner; so that whilst we are in this spiritual warfare we must frequently repeat our [b] Watch-word; and especially when we are to approach to our General, to pray for his Aid and to receive his Commands, then we must renew our Profession and shew our Badge, to declare we are still for the Lord of Hosts [c] and do hold fast the Profession of our Faith without wavering: And when we thus protest our Allegiance

[a] *Nulla enim unquam extitit hæresis quæ non hoc Symbolo potuit damnari.* Cœlestin. ad Nestor.

[b] *Quando enim sint militiæ Sacramento, miles in tentorio, bellator in prælio.* Ambr.

[c] *Dei igitur cultus quoniam cœlestis militia est devotionem maximam fidémq; desiderat.* Lact. l.5. c.20.

ance and confess Jesus before men, it will assuredly move him to intercede for us before his Heavenly Father, *Matth.* x.32. so that it will exceedingly recommend our Prayers, if we do every day reverently stand up and sincerely renew our Vows of Fidelity; he will hear us, and shew himself to be our God, when we protest our selves to be his Servants, *Psal.* cxix. 125. 3. To manifest our Unity amongst our selves, and our agreement with the whole Church; that as we have one Lord, so we may have one Faith, *Eph.* iv.5. If there be not Unity in Faith among us, there will be Difference in our Affections, and our Prayers will be hindred thereby; for we must agree in heart as well as meet in the same place, if we expect God should hear us, *Matth.* xviii.19. It were to be wisht there were no dissent in the smallest matters amongst the Servants of the same God; yet if any such be, let them not divide our Worship nor our Affections, but let us rejoice that we agree in the main, and repeat this Creed together with a hearty Charity, *Phil.* iii.15,16. so shall our Prayers by a united force become more prevalent. These are Common Prayers to be presented by and for the Members of the Catholick Church, and this Creed is the *Criterion* to distinguish who are so [d]. If we therefore can heartily recite it, we do own the same Faith which the glorified Saints once did, and all true Christians throughout the world now do believe, so that we declare our selves real Members of Christs holy Church, and have a right to its Privileges and a share in its Devotions.

[d] *Tessera & signaculum quo inter fideles perfidosq; secernitur.* Max. Taurin.

§.V. (3.) Now that what is done for so excellent reasons and to such noble purposes, may be done in such a manner as to make it effectual to the ends for which

which it is intended; we shall next shew in what manner we must repeat it; in general, our thoughts must be fixed upon the Certainty and Usefulness of these Truths, the Happiness of those that know them, and the Misery of such as are ignorant of them: But more particularly, 1. We must be heartily thankful to our gracious God, for making these *Divine Truths* so manifest to us, which are so necessary, that we cannot be happy without them; so evident, that we are infinitely assured of them; and yet so mysterious, that all the Wisdom of the world (without the help of Revelation) could never have discovered them unto us. Shall *Plato* praise God that he was born in *Greece*, and educated at *Athens?* and the Jews daily give thanks that they are the Sons of *Abraham?* and shall not we much more bless our heavenly Father, who hath granted us the favour to suck in our Religion with our Mothers Milk, and given us such advantages of Birth and Education, that we know these Mysteries from our Youth, and are scarce ever tempted to doubt of them; which Kings and Princes, Philosophers and the Masters of all other Sciences have lived and died ignorant of, *Luke* x.24. For this cause the *Gloria Patri* is set at the end of S. *Athanasius* his Creed; and is to be supposed here also, and supplied by a devout act of Gratitude, by every Christian who doth repeat this Faith. 2. We must give our positive and particular Assent to the whole Creed and every Article thereof; we must receive it as an undoubted Oracle from his Mouth, who neither can nor will deceive us. If we should be tempted to doubt of any Articles, we need not seek any other Demonstration [e], but only this, whether it be certain that God hath revealed them? If we under-

[e] Τίς ὅτι ἔστι ἄπιστον Θεῷ, καὶ πᾶς ἀποδείξεις, ὡς οὐδὲ ἀνθρώπων, ἀπιστεῖν τῷ Θεῷ; Clem. Alexand. Strom. 5.

understand the Divine Veracity, we shall not enquire further, and if we would believe firmly, we ought to enquire so far. Now I suppose, we are already satisfied, that the Church hath from age to age delivered this for truth, and that the holy Scripture bears witness to every Article, and then we may on good grounds annex our hearty *Credo*, to every Sentence hereof. The word [*I believe*] is but twice set down expressly, but we must suppose and supply it in the beginning of each Article; and when we repeat the several particulars, let our hearts say to every one, as in the presence of God, [*I believe this.*] It is not sufficient to huddle up our assent in one *Amen* at the end (yet some scarce do that) but we must all with one heart and one mouth aloud repeat every Article and seal it with a hearty Assent: The Ministers saying the Creed doth not excuse us, for if we join not with him, he professes his own Faith only, and we must make it ours by a publick and manifest Consent. A general Persuasion of some Truths may suffice, because they do not much concern us: But these Principles of our Faith are the ground of our Prayers and the Rule of our Lives, so that they must be received with the same evidence, that the Mathematicians *Postulata* are, without the admission of which he can do nothing, because all his following Demonstrations do depend upon them: By this Creed we must conduct the affairs of our lives; on these Principles we must venture our Souls at our death; and if need be, for these eternal Truths we must pour out our bloud: Wherefore they are not to be barely heard from another, or slightly repeated; but we must exercise our own Faith in the repetition, that we may be so rooted in the belief of them, that no Pleasure may entice us to walk contrary to them, nor no Threatnings affright us into

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a denial of them; and then we do truly believe them. 3. We must make a particular application of every Article, that it may produce those effects and serve those ends for which it was revealed; so that we must recite it with a strict attention, there being enough to employ all our Powers and Faculties, and no time for one wandring thought: And surely we may think there is something extraordinary in these few Principles so signally delivered by themselves, and separated from, as well as selected out of, the whole body of Christian verity. Doubtless they are of more consequence than any others, not because they are more true, but more useful to assist our Devotions and direct our Lives, than any other Propositions which the Word of God doth contain. So that we ought to give special heed unto them, and as we repeat them, we must consider what kind of Prayers they ought to make, and what kind of Lives they ought to lead who believe such things; for therefore God selected these Principles, and delivered them so solemnly to us; therefore the Church placed them here, and daily sets them before us, that our Devotions may suit these Principles, and our Practices be the genuine products of this Profession. To which end I will enlarge a little on these two points, *viz.* to shew, I. How to apply the *Creed*, so as to assist and direct our Prayers; and verily Faith is so necessarily presupposed in all that pray[f], that *Arnobius* observes the very Heathens would not have called upon their false Gods, if they had not first believed that they were Gods, and did hear their Prayers[g], and surely, "He that cometh

[f] *Qua tandem poterit ratione quisquam ex animo Deum precari immortalem, nisi quidem illi syncerè & candidè fidem habuerit.* Leges Eccles. Canuti, §.22. Spelm. Concil. Vol. I.

[g] *Veneramini Deos & colitis, non credentes illos esse? & propitias aures vestris supplicationibus accommodare?* Arnob. adv. Gent. l.2.

cometh to the true God must believe that he is, and that he is a rewarder of those that fear him, Heb. xi. 6. and therefore we are so often commanded to pray in Faith without any wavering [h] or distrust, because we cannot pray with Prudence nor Courage, with Zeal nor Comfort, till our Souls be possessed with just Opinions and right Notions of the God we call upon: Let us then while we repeat our Creed, contemplate the Power of an Almighty Father, the Love of his most merciful Son our Redeemer, and the Grace of the Holy Spirit our Sanctifier, and it will excellently dispose our Souls to Prayer. It will teach us Reverence and Fear, Sincerity and longing Desires, Hope and chearful Expectations, thus to set God before us in the Glory of his Attributes and the Greatness of his Works: When we have professed our belief in *the Father Almighty maker of Heaven and Earth*, how readily shall we run to him for the supply of our wants? When we have declared our assurance that *Jesus Christ the Son of God* was made Man, born among us, lived with us, died for us, rising again and returning to Heaven to plead our cause and prepare a place to receive us; can we then forbear to cry unto God through him, for Pardon and Peace and all the benefits of his Passion. Again, when we have protested our Belief in *the Holy Ghost*, which in *the Catholick Church* gives *Remission of Sins*, and after this Life shall raise up our Bodies to *everlasting Life*; then we shall feel our hearts strongly moved to petition for the aid of this Holy Spirit to work these Graces in us and prepare these Benefits for us: The premising of our Faith to our Prayers removes our Fears, and quickens our Desires, instructs us what to ask, who to ask of, and in what manner to make accept-

[h] Jam. i. 6. Κλύδωνι θαλάσσης. *Fluctus marini agitantur non progrediuntur.* Vid. Jacob. v. v. 15. & 1 Tim. xi. 8.

able addresses; so that the Creed is an excellent Preparatory to the following Collects, every Petition in them being grounded on, directed by or enforced from some of these Articles, as will hereafter appear.

II. We will shew how to apply the Creed, for the regulating of our lives; for God did not reveal these mysterious Truths to satisfie our Curiosity or to try our Credulity, nor are they taught us, to make us wiser, so much as to persuade us to become better [i], and if they have not this effect upon us, our Faith doth not excel the Confession of Devils, who believed and confessed Jesus to be the Son of God, yet opposed the purposes of that Mystery and remained Devils still, *Matth.* viii.29. *James* ii.19. Let us not therefore repeat our Creed, as a form of airy Speculations, but as the Rule of our Practice; for indeed we do not enough believe any thing, until we act according to our belief. The things that worldly men believe put them upon actions agreeable to their Persuasions [k]; the Merchant believes there are Jewels and rich Wares in other lands, and he puts to Sea, and attempts the Purchase; the Country-man believes he shall reap, and therefore he sows; the Soldier believes he shall have Victory and Spoil, and therefore he fights: And doth the Christian alone believe and sit still? Are not the Principles of Religion surer, the Hopes greater, the Probabilities fairer, and the Gains infinitely more than those of worldly men? yet their Faith is active and busie, ours idle and of no effect. For shame then, let us not think we believe these Principles sufficiently, till we have turned them into

[i] Τὸ πίλω βγπῶσιν, ἢ διδάξαι. Clem.Alex. Pædag.

[k] *Estne operis in vitâ negotiosum aliquod quod non fide præeunte suscipiunt actores.* Arnob. adv.gent.l.2.
Nihil est quod in vitâ geri possit, si non credulitas præcesserit. Ruffin. in Symb.

into Syllogism, and made our Conversation, the natural Conclusion from those Premises. Every mans natural Logick will enable him to argue thus:

He that believes God to be Almighty, and that he did make and doth preserve him and all the world, must love and fear him:

But, *I believe in God the Father Almighty*, &c.

Therefore, *I ought to love and fear him.*

Or thus,

The poor Sinner who believes in Jesus Christ, and is persuaded he was made man, and was crucified, dead and buried, &c. *to redeem all men that repent, cannot but apply himself to him with penitence and importunity for Salvation:*

But, *I believe all this:*

Therefore, *I am obliged to apply my self to him with penitence and importunity for my Salvation.*

The most ignorant with a little consideration, and without any rules of Art, may easily find in this manner what will be the natural result of every Article, and what effect it would produce in all that heartily embrace it. Would God that all the world were willing to live by these Conclusions as strictly as they can easily deduce them; for if so, we should not see the Practices of Christians so frequently contradict and destroy their Principles. Who is so rude, but he can tell what manner of persons they ought to be, who believe in an all-seeing and most holy God, who confess a Resurrection of the Body, a universal and dreadful day of Doom and an eternal state of Joy and Misery to follow after it? And yet who is so prudent (among Millions that pretend to believe all these things) to be such as *they* should be who make such a Profession? In other cases we should think that man did not believe any danger to be in such a place, if he would

go into it blindfold and unarmed, nor should we give credit to one who protested he believed there was a great Treasure hard by him, if he never stirred one foot to seek it: And I fear, God will account those Christians amongst unbelievers who say their Creed daily, yet live as if they did not believe one Syllable thereof; which that it may not be your lot, and that your Lives may not give your Lips the lie, when you say, *I believe*, &c. we will teach you to pursue your Creed a little further than most men do, and shew you more particularly in the following Paraphrase, how these Articles are to be applied for the assistance of your Prayers, and the amendment of your Lives: And whosoever useth the Creed thus will quickly find of what admirable advantage it is, in our daily Devotions.

The Paraphrase and Application of the Creed.

*Art.*I. [I believe] most firmly [in] one infinite and eternal [God,] a most wise and powerful, holy and pure Spirit; distinguished into three Persons, the first being [the Father Almighty,] who is the [maker of] me and all Creatures in [heaven and earth,] and the Preserver and Governour of all the world.

APPLICATION

To Practice.

Wherefore I am oblig'd and resolved to own him as my God and Almighty Father, by loving, fearing and serving him; and to acknowledge him the Creator of all, by admiring his works, right-

To Prayer.

And I am encouraged to call upon this mighty God my merciful Father, as the maker and disposer of all things; I will petition him for my self and all mankind, for food and raiment, health-

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ly using his creatures, relying on his providence for whatsoever I want in this world, and flying to him in all danger.

and wealth, protection and peace; not doubting but he will take care of the works of his own hands.

Art. II. [And] I do most firmly believe [in] the second Person of the glorious Trinity [Jesus Christ,] our anointed Saviour, who is very God, equal to the Father, being [his only Son] by eternal Generation, and [our Lord] by the merciful Redemption of our Souls.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to commit my salvation to the management of my Redeemer, and since he is anointed by God to be a Prophet, Priest and King, I will observe his teaching, rely on his atonement, and submit to his Authority, rejoicing that I have so Divine a Saviour.

To Prayer.

And I am encouraged to pray in his name with faith, who is so dear to God, and hath such a right in me, I will call upon him for deliverance from my spiritual enemies, and the salvation of my Soul, hoping I shall obtain a safe Passport to the Kingdom of Heaven, since Gods only Son is my Redeemer.

Art. III. I do also firmly believe it was this very Son of God [who] being to be made Man, [was conceived] free from Sin [by the] over-shadowing power of the [Holy Ghost,] and uniting our Nature to his Divine Nature, in due time was [born of the] blessed [Virgin Mary,] being both God and Man in one Person.

APPLICATION

To Practice.

Wherefore I am obliged and resolv'd to be most thank-

To Prayer.

And I am encouraged to pray, that I may be sustained

ful for that miraculous condescension of his Incarnation, learning from thence to submit to the meanest condition in order to doing good, and to keep my nature from pollution, since Jesus hath sanctified it, and united it to the Divinity.

under the necessities of this frail estate which Jesus was acquainted with; that I may be purged from the corruptions of my nature, which he was freed from, and that being regenerate by the Holy Ghost, I may be partaker of his nature, as he was of mine.

*Art.*IV. I do also most firmly believe, that this most Holy Jesus hath [suffered] the wrath which we had deserved; for that he might redeem us, he was unjustly condemned [under Pontius Pilate] the Roman Governour, and [was crucified] on a Cross, till by the cruel torments sustained in his Body and Soul, he was really [dead,] so that as to his Body, he was laid in the grave [and buried] as to his Soul, [he descended into hell,] to set us free from Death and Hell, and to conquer *Satan* in his own quarters.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to lament my sins and crucifie my lusts, the causes of his bitter Passion, and also to forsake them all, left I lose the benefit of this all-saving Death, and bring my self under the same curse; finally, I will learn from him to suffer patiently, and to die chearfully whenever God pleaseth.

To Prayer.

And I am encouraged to pray, that I may not suffer the wrath of God which Jesus hath endured; that this sacrifice may avail to the forgiveness of all my offences; that I may be supported in the hour of death, and delivered from hell since Jesus hath conquered both, and that the remembrance of his agonies and his love, may engage me to his service for ever.

*Art.*V.

Art. V. I do also most firmly believe that when he had suffered all that Gods Justice required, and paid the full price for the sins of the world, [the third day] after his Passion, Death could no longer hold him, for [he arose again] by his Divine Power unto life, shewing us that God was satisfied and *Satan* subdued, since he was delivered [from the dead] among whom our iniquities and Gods anger had laid him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved not to distrust his power and mercy in my lowest estate; to rely upon his full and complete satisfaction for the pardon of what is past, and to rise from the death of sin, that I may walk in newness of life hereafter, so shall I escape the second Death.

To Prayer.

And I am encouraged to pray to my victorious and living Redeemer, to rescue me from the power of Satan, *whom he hath conquered; and to quicken me by his Grace, that I may live unto his Glory, and pay him such a living and reasonable service, as he deserves who hath freed us from Death and Hell.*

Art. VI. I do also most firmly believe, that when the work of our Redemption was finished on earth, [he ascended] as a glorious Conqueror triumphantly [into heaven] from whence he came, [and sitteth] now in great glory [on the right hand of God] pleading his Merits on our behalf, and interceding for us before [the Father Almighty,] to reconcile us to him.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to lift up my heart to him and put my trust in him

To Prayer.

And I am encouraged to pray to my glorified Mediator, to keep me in peace on

in all my troubles, to hope for the acceptance of my services by his intercession, to ascend thither now in my desires and affections, that I may ascend hereafter in person, and have the full fruition of his glory.

earth, fill me with longings after heaven, and intercede for my acceptance there; and that he will employ his interest in heaven, and his power over all the world to bring me safe to the enjoyment of himself.

*Art.*VII. I do also most firmly believe, that though Jesus be now so glorious in heaven, yet at the end of the world [**from thence he shall come**] again, most gloriously attended with millions of Angels to try, and [**to judge**] all men according to their deeds, both [**the quick**] which shall then be found alive [**and the dead**] though departed never so long before.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to judge no man before the time, except my self, leaving other mens actions to receive their sentence at his Tribunal, but preparing my own account, by examining and trying my own ways, repenting of my sins; and avoiding that here, which would condemn me there.

To Prayer.

And I am encouraged to make my supplication to my Judge, who is also my Saviour, that I may ever have this terrible day in remembrance; that he will prepare me for it by making my peace with God before, so that I may be acquitted in it by a merciful sentence, and have my portion among the Saints.

*Art.*VIII. Furthermore [**I believe**] most firmly [**in**] the third Person of the glorious Trinity [**the Holy Ghost**] our Sanctifier, who is very God proceeding from

from the Father and the Son, who hath written the Scriptures, and doth bless all the means of Grace, for our Instruction, Conversion, Comfort and Edification.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to worship this Holy Spirit with the Father and the Son, to follow the good motions thereof, to honour the Word of God, and attend on his Ordinances; to take care I do not grieve the Holy Spirit, by delighting in impurity, and in hopes of the assistance thereof, to resist all evil, and set about every thing that is good.

To Prayer.

And I am encouraged to pray by the help of this good Spirit for the cleansing of my heart, enlightning my mind, and the subduing of my lusts; as also for a blessing on Gods Word and Ordinances, that by the use of them, I may grow in grace, till I be sanctified throughout in Spirit, Soul and Body, and throughly furnished unto every good work.

Art. IX. I do also firmly believe, that Christ hath purchased and the Spirit sanctified [the holy] Society of Christians throughout the world, called the [Catholick] and Universal Church, which Company of Believers *Satan* never could nor never shall be able to destroy; since they are united to Christ their head by Faith, and to each other by Love, which causeth [the Communion of Saints] to manifest itself in all offices of mutual Charity.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to praise God, who hath made me a member of this Church, and to live

To Prayer.

And I am encouraged to pray with my fellow-Christians, for the peace and the safety, the increase and pro-

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in unity, peace and charity with all my Brethren, to profess the true Faith which is preserved in it, to joyn in all the holy Ordinances used by it, and to endeavour to bring the deceived home unto it, and to do good to all the members thereof.

sperity of the true Religion, for the conversion of Sinners, the reducing of Hereticks and Schismaticks; as also for the prosperity of its Princes, the success of its Ministers, and the unity of all its Members, that by the concord and good works of all that belong unto it, it may appear to be the Body of Christ.

*Art.*X. I do also most firmly believe, that all who are in the Unity of the Catholick Church, upon their hearty Repentance and true Faith may obtain [the forgiveness] and the pardon [of] all their [sins] which they have committed; so that they who do so repent and believe, shall never be condemned for them.

APPLICATION

To Practice.

Wherefore I am obliged and resolved never to forsake Christs holy Church, to which this privilege doth belong, as also diligently to repent of all my sins and chearfully to serve my God without fear, neither doubting the truth of his Promise, nor the sufficiency of my Redeemers Merits.

To Prayer.

And I am encouraged daily to make an humble confession of my Sins, with earnest prayers for Absolution, and hearty supplications for the graces of Faith and true Repentance; that so I may live constantly in Gods love, and die quietly in his favour, so that I may attain eternal happiness at the last, though I be a miserable sinner.

Art. XI.

Art. XI. I do also most firmly believe, not only that our Souls shall remain after Death, but that our whole Man shall be restored to life again, by [the Resurrection of the body] howsoever corrupted or dispersed, and by the reuniting thereof to the Soul again by the Command of God at the last day.

APPLICATION

To Practice.

Wherefore I am obliged and resolved to keep my body in temperance, soberness and chastity while I live, and to resign it chearfully when I die; not to be impatient upon the death of my friends, but to be stedfast, unmovable, always abounding in the work of the Lord, because I know my labour is not in vain.

To Prayer.

And I am encouraged to pray to Jesus the first-begotten from the dead, for the sanctification of my vile Body, and a part in the first Resurrection; as also that I may be faithful unto death, and may be delivered in Gods due time, from all the miseries of this world, and raised up from the grave, to live with him for ever.

Art. XII. [And] lastly, I do most firmly believe, that after this world is at an end, while the wicked remain in endless torments Gods Servants shall behold his Glory, enjoy his Kingdom, and have the Society of heavenly Angels, in [the Life] that hath Joys unspeakable, and Happiness [everlasting,] where they shall sing Praises to God for ever.

And this Faith I seal with a most hearty [Amen.]

APPLI-

APPLICATION

To Practice.

Wherefore I am obliged and resolved to spend the moments of this transitory life well, to despise the short and empty pleasures of sin, to suffer patiently the light afflictions of this present time and to esteem nothing too good to lose, too hard to resist, or too tedious to perform, for the obtaining a happiness so comprehensive and so endless. Amen.

To Prayer.

And I am encouraged to pray to the purchaser of this glory, for Faith and Patience and Perseverance, that I may be comforted in all my troubles by the hopes, and carried through all my duties by the desires of these eternal joys; and finally, that all these hopes and desires may be fulfilled in the fruition of this eternal life of glory. Amen.

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APPENDIX
CONCERNING
S. Athanasius *his Creed.*

§.I. IT is no wonder that this excellent Confession hath been so much opposed and maligned by all those Hereticks which agree not with the Church in the Doctrins of the Trinity and of our Saviours Incarnation; because these two fundamental Articles are so fully asserted here, that the false Teachers have no room left for cavils or evasion, it being as *Photius* saith of his other Works, "A Trophy of "Victory over every Heresie, espe- "cially the *Arian*[1]. Hence some dispute against the Author of this Creed, denying it to be his whose Name it bears. Others abuse the Work and call it *Athanasius* his Creed[m], and many quarrel with the Preface and Conclusion: But the Church of *England* receives and useth it once every month, beside *Trinity-Sunday* (for which it is most proper) as an Orthodox Confession of Faith, [*Artic.* 8. *Rubr.* before this Creed,] and also thinks it probable that *Athanasius* was the Author, whereupon it bears his Name both in the Articles and the Liturgy: So that we shall vindicate this Creed both

[1] Photius ad fratrem Tarasium de scriptis Athanasii.

[m] Ita Georg. Paulus & Valentinus Gentilis apud Genebrard. l. 4. & apud Surium, Chronic. p. 320.

both as to its Author and Authority by proving, 1. That it is very probable he was the Author thereof. 2. That it is very certain a most pure and Orthodox Confession of Faith.

§.II. 1. The *Author* of this Creed appears to have been the great *Athanasius*; (1.) From the Occasion which that excellent Defender of the Catholick Faith had to write it; for the Church-Histories inform us, that he was not only cast out of his Patriarchal Seat at *Alexandria* by the malice of the *Arians*, but accused by them also of Heresie to the Eastern and Western Emperors, and to *Julius* Bishop of *Rome*, as was also *Marcellus* an Orthodox Bishop of *Ancyra* and some others: Whereupon these Holy Bishops did all apply themselves to *Julius* at *Rome*, offering to clear themselves of all suspicion of Heresie before him, and a Council of the neighbouring Bishops if he would send for their Accusers to appear also; which the *Roman* Bishop did: But the *Arians* not appearing to make good their charge of *Sabellianism*, &c. *Marcellus* departing left a Confession of his Faith with *Julius*, which is recorded by *Epiphanius*, *Her.*72. and since *Athanasius* was under the same accusation, he also made this Confession of his Faith in that Synod, which we now call his Creed. [*Binius Concil. Tom.*1. *p.*420.] It is said he composed it first at *Triers*, while he lived there in exile, *An.* 336. and afterwards sent it to *Julius* Bishop of *Rome*, to whom he was accused, *An.*339. and finally openly pronounced it in the aforesaid Synod, *An.*340. so *Binius* and *Baronius*, with *Posserinus*, *Serarius* and others. But if more antient Testimony be required to prove this:

(2.) We have many testimonies very antient to evidence this; *Gregory Nazianzen* in his Oration in praise of *Athanasius* mentions "A Royal Gift which he presented

"sented to the Emperor, a Confession of his Faith, "received with great Veneration "both in the West and East [n]; which place many Authors antient and modern understand of this Creed. Again, there are many places in S. *Augustin* which are *verbatim* taken out of this Creed (as shall be shewed presently) which argues that he had seen a Copy of it, and some of the same passages in *Boethius de Trinitate*, *Anno* 510. and in the fourth Council of *Toledo*, *cap.*1. *Anno* 671. do make it likely that the Words of this Creed were then famous, but the Author being only a single person, not so much spoken of; yet the Learned Bishop of *Armagh* in his Discourse on this subject saith, that this Creed bears *Athanasius* his name in the Capitulars of *Hincmarus* Archbishop of *Rheims*, *An.* 852. and in the Discourses against the *Grecians* written by *Rathrannus* of *Corbey* [o], and by *Æneas* Bishop of *Paris* [p] in the time of *Carolus Calvus*: as also the same Learned *Usher* mentions an old Psalter once belonging to King *Athelstan* (about the year 924.) where this Creed hath this Title, *The Faith of Saint Athanasius of Alexandria.* And by all Authors ever since it hath been so called, as might be proved out of *Abbo Floriacensis* [q], *Durandus* [r], *Jo. Beleth* [s], *Manuel Caleca* a Grecian [t], *Gennadius* surnamed *Scholarius* [u], and *Eugenius* IV.[x] whose words are cited at large by a learned modern Author upon this subject: So that it appears, that it hath born his name in all the world for many hundred years, if not from the first compo-

[n] Orat. in laud. Athanas. 44, 45.

[o] Rathran. in Græc. l. 2.

[p] Æneas Paris. in eosdem, l. 1. c. 19. circa An. 876.

[q] Apologet. An. 1001.

[r] Rational. l. 4. c. 24.

[s] Explic. Divin. Offic. cap. 40.

[t] Contra Græcos, c. 20.

[u] Pro Concil. Florent.

[x] Admon. ad Episcop. Armen.

composure. If it be objected, some old Manuscripts give it another Title: I answer, so many Orthodox pieces are attributed to several Fathers by several Manuscripts, and some of the Canonical Books have been ascribed to more Authors than one; but this we are sure of, that none can put in for the Author of this Creed with so fair a probability as S. *Athanasius*, he having written particular Tracts against those Heresies which this Creed doth condemn; *viz.* against the *Arians*, the *Apollinarists*, the *Sabellians*, the Deniers of the Divinity of the Spirit or *Macedonians*, and the followers of *Paulus Samosatenus*; of all which Tracts this Creed is the Epitome.

2. The *Authority* of this Creed is still more certain, and if any can yet doubt of the Author, none can deny the Doctrin thereof to be pure and Orthodox; for (1.) It contradicts expresly all those Heresies which the Catholick Church condemned in the Primitive Councils: As to the Trinity teaching us, "*That we must not confound the Persons* (with *Sabellius*;) *for there is one Person of the Father, another of the Son, and another of the Holy Ghost*, &c. Nor yet may we *divide the Substance* (with *Arius* and *Eunomius*; for *the Godhead of the Father, of the Son and of the Holy Ghost is all one*, &c. Not only *the Father is God*, but *the Son is God*, (which *Arius* denied) *and the Holy Ghost is God* (which *Macedonius* would not grant;) and yet it doth not follow, (as the *Arians* pretended) *that there are three Gods.* Again, as to the Incarnation of our Saviour, it declares, that *he is very God of the substance of his Father* (against *Arius*, *Samosatenus* and *Photinus*,) *and very Man of the substance of his Mother* (which *Apollinaris* denied,) *of a reasonable Soul* (which the same Heretick disowned) *and human Flesh* which the *Valentinians* allowed not;) *and yet he is not two* (as *Nestorius* dreamed)

but

but one Christ. One not by confusion of Substance (as *Eutyches* held) *but by Unity of Person.* These are the chief Heresies, and if they were wrong and the Catholick Church (which condemned them) in the right, then this Creed is Orthodox, and the very Quintessence of the antient Divinity.

(2.) The same may further appear in that the very words of this Creed are frequently found in the Writings of the Orthodox Fathers. First, that passage, *So there is one Father not three Fathers, one Son not three Sons*, &c. is found in S. *Ignatius* [y]; and that *the Father is Almighty*, &c. in S. *Augustin* [z]; in whom also we read those words, *For as the reasonable soul and flesh is one Man*, &c. * That *neither confounding the Persons*, &c. may be seen in the Confession of an old Council [a]; and that *the Father is God, the Son is God*, &c. is *verbatim* in *Boethius* [b]; as they who will consult the places will find more at large, so that this Creed is the Doctrin of the most Orthodox Fathers, who since its composure often speak in the words thereof.

y Ignat. Epist. ad Philippens.

z Augustin. de Trin. lib. 8. item Epist. 174. ad Pascen.

* Augustin. Enchirid. c. 36. item Epist. 3. ad Volusianum.

a Concil. IV. Toletan. cap. 1.

b De Trinitate, initio.

(3.) This Creed hath been received as Orthodox by all Christian Churches for many Centuries. The Reverend Bishop *Usher* tells us of an old Psalter written at least 1000 years ago, which is in Sir *Rob. Cotton*'s Library, in which is this Creed with the title of *The Catholick Faith*; and so it may well be called, being received for such and under *Athanasius* his name, not only in the *Latin* Church, but in the *Constantinopolitan*, in the *Servian*, *Bulgarian* and *Russian* Churches [c]; and so it is in the *Lutheran* Churches [d], in the *Gal-*

c Canzonor. Epist. ad Calvin.

d Conf. Saxon. Art. 1

lican,

lican[e], and the Church of *England*[f]; and *Luther* himself positively affirms *Athanasius* to be the Author, calling it a Bulwark to the Creed of the Apostles[h]. The like Testimonies might be multiplied out of all sober Reformed Divines; but these may suffice.

[e] Confess. Gallic. Artic. 5.
[f] Artic. 8.

[h] *Athanasii Symbolum est paulò prolixius, estq; hoc velut propugnaculum Apostolici Symboli, ab eo contra Arianos Hæreticos conditum.* De trib. Symbol.

Obj. *But it seems to condemn all Dissenters from it with too much Severity.*

Answ. Those who deny these Doctrins are condemned in Holy Scripture, (1 *John* ii.22,23. *Ch.v.v.12.*) and the Heresies here opposed are called *damnable Heresies*, (2 *Pet.*ii.1.) And all that have read the Primitive Councils know, it was their constant use, when they had declared the right Faith, to anathematize and accurse all that did deny it; for *Latitudinarian* Principles were strangers to those days.

To conclude therefore, there is sufficient reason for us to say this excellent Creed with a firm Faith; and also it will admonish us to bless Almighty God in the *Gloria Patri* which follows it, in that he hath preserved these Mysteries of the Trinity and Incarnation of Christ from all corruptions of Hereticks, delivering them down purely to us, who must admire and believe them although we cannot fully comprehend them; and may rejoice that the Catholick Church (differing in some other points) agrees intirely in these, and we hope shall do so to the end of the world. *Amen.*

SECT.

SECTION II.

Of the Versicles and their Responsals, before and after the Lords Prayer.

§. I. THE Lord be with you. Answ. And with thy Spirit.] If we have sincerely repeated our Creed together; we have professed our Faith in God, and declared our Unity and Agreement with one another; and then we have cause to hope our Prayers will prevail, since they were ushered in by Faith and Charity, the best Preparatives to that Duty. We have all owned that we have one Lord and one Faith, and now we are preparing as Brethren and Fellow-Soldiers to unite our Requests, and to send them to the throne of God. But first in token of our mutual Charity the Church appoints (instead of the antient *Kiss of Peace*) a hearty Salutation to pass between the Minister and People, he beginning in the phrase of *Booz* to his Reapers, *The Lord be with you* (*Ruth* ii. 4. *Psal.* cxxix. 8.) which was after drawn into common use as a form of Salutation to all, and used by S. *Paul* in his Epistles (2 *Thess.* iii. 16.) To which the People are to return a good wish for their Minister, in a form taken from the same Apostle (2 *Tim.* iv. 22. *Gal.* vi. 18.) desiring *the Lord may be with his spirit:* Which is no invention of our own, but mentioned in an *Antient Council* [a],

[a] *Placuit ut Episcopi & Presbyteri uno modo salutent Populum, dicentes,* Dominus vobiscum, — *Et ut respondeatur à Populo,* Et cum Spiritu tuo: *sicut & ab ipsis Apostolis traditum omnis retinet Oriens.* Concil. Bracc. I. Can. 21.

and there affirmed to have been instituted by the Apostles, and (as it there also appears) retained in the Liturgies, especially of the Greek Church: But sure it never had a fitter place than in our excellent Service, where it succeeds the Creed as the Symbol and Bond of Peace. S. *John* forbids us to salute (or to desire *God to be with*) any that cleave not to this right Faith, 2 *John* v. *v.*10,11. But when the Minister hath heard every one profess his Faith in the same words with himself, how chearfully and without scruple may he salute them as Brethren, and they requite his affection with a like return? 'Tis too sadly true, that little Differences in Religion make wide Separations and the most incurable Animosities. Why then should not our exact Agreement be as forcible an uniter of all our hearts, since the Profession of the same Faith hath ever been reputed the firmest Bond of Charity [b]. Wherefore when these endearing Offices have warmed our hearts with mutual Love, these expressions will not barely signifie the Affections between the Minister and his People, but may be used as the exercise of their Charity by way of Prayer for one another. Let the Spiritual man meditate how often *Satan* is among the Sons of God; how many of his flock which now are preparing to joyn with him, are oppressed with hard hearts, or disturb'd with vain thoughts; and then let him earnestly pray *the Lord* may *be with them*, that his Prayers be not in vain for them. Let the People also remember how comfortable and advantagious it will be to them, that he who is their mouth to God may have a pure heart and a fervent spirit; and with these thoughts let them most heartily requite their Pastors Prayer, by desiring *the Lord to be with his Spirit*, that both

[b] Αἴτιον δ' ὁμονοίας τὸ ἀνάπαυσιν καὶ μίγιστον πιεῖ τὸ ἑνὸς Θεοῦ δόξα. Philo.

both may, by acknowledging their inſufficiency and declaring their Charity, obtain a Bleſſing of God for each other, and find the benefit of theſe ſhort Petitions in every part of the ſucceeding Offices.

§. II. **Let us pray.**] We can do nothing in Religion without the Divine Preſence and Aſſiſtance; and therefore the Miniſter and People muſt mutually beg that for each other, and then they muſt join in their Petitions. In the beginning of which is placed this ſhort and antient Exhortation, ſo often repeated in all the old Liturgies [c]; whereby the Prieſt gives the Signal of Battel or the *Watch-word*, to all the Aſſembly that they may ſet on their enemies with courage, and beſiege even Heaven itſelf with a holy importunity. And as the Crier of old in the Heathen Sacrifices proclamed his *HOC AGITE*, and warned all to attend what they were about; ſo doth the Miniſter charge you againſt all wandring thoughts, which are never more frequent nor pernicious than in holy Duties; deſiring you not to reſt ſatisfied in his Petitions for you but to let your heart go along with him; that they may be accepted as your Prayers though pronounced with his lips. He enjoins you all to pray with him, and for one another: For it is a great work you have to do, and you muſt now take off your thoughts from all other things, and wholly mind this.

[c] Δεώμεθα· alibi ἐκτενῶς δεώμεθα· alibi *Dominum oremus; poſtulemus.* Vide Liturg. S. Jacobi, S. Baſilii, &c.

§. III. **Lord have mercy upon us: Chriſt have, &c. Lord have, &c.**] The beſt beginning for our requeſts is a Petition for Mercy, whereby we acknowledge our unworthineſs, declare our miſery, and confeſs we cannot expect our Prayers ſhould be heard, unleſs it may pleaſe God firſt to *have mercy upon us*. Like thoſe poor Lepers, we diſcerning Jeſus afar off, cry out,

Unclean[d], and beseech him to have mercy on us, for we are defiled dust and ashes, and how shall we dare to draw near to him, or open our mouths before him, till he be pleased to pity and cleanse us? As to this particular Form, it is originally taken out of *David*'s Psalms[e], where it is sometimes repeated twice together, to which the Church hath added, *Christ have mercy upon us*, that it might be a short Litany, and a Supplication for Mercy to every Person in the Trinity[f], because we have offended every Person, and are to pray to every Person, and need the help of every Person; calling both the Father and Holy Ghost by the same title of *Lord*, as being partakers of only one and the same Divine Nature; and the Son by another title, who also did partake of our Human Nature: as *Durand. Ration. l.* 4. *c.* 12. doth observe. And as *Tho. Aquinas* adds, being under a threefold misery, of Ignorance, Guilt and Punishment, we thrice implore Mercy; and because we need Mercy whenever we pray[g], it was used both in the Eastern and Western Churches, and became customary in the time of *Theodosius* the younger; so that it was decreed by a Council[h], that it should be said *Kyrie eleeson frequentiùs cum grandi compunctione dicatur, Placuit etiam nobis, ut in omnibus Ecclesiis nostris ista consuetudo sancta, & ad Matutinum & ad Missas & ad Vesperam Deo propitiante intromittatur.* Concil. Vasens. can. 5.

[d] Luke xvii. 11, 12. *Eminus tanquam immundi* [Lev. xiii. 45.] *clamant*, Jesu Domine, miserere nostri.

[e] Psal. vi. 2. & Psal. li. 1. & Psal. cxxiii. 3.

[f] *Imploramus misericordiam Domini per* Kyrie eleeson, Christe, *&c.* Kyrie, *&c. Ita ut tres articulos aliquo modo Divinæ Majestatis & Trinitatis in Ecclesia celebremus.* Amalar. Fort. de Eccl. Offic.

[g] *Quia ante omnem orationem sacerdotum, necesse est misericordiam Domini implorare.* Durand. Rational. ut supr.

[h] *Et quia — dulcis & nimis salubris consuetudo intromissa est, ut* Kyrie eleeson

in

in the *Morning* and *Evening Prayer*, and in the *Communion-Office* with great Contrition and Devotion. By which it appears, that though these words were so sacred, that the Heathens also used them in their Prayers[i], yet they learned them either from *David* or the Christian Church, where the use of them was so familiar, that we read *Antioch* was delivered from an Earth-quake by the Peoples going barefoot in Procession, and saying this short Litany, *Lord have mercy on us*[k]: And no doubt if with humility and fervency we repeat it, our Souls may be delivered from sin, and our following Supplications might be more acceptable; for it signifies Lord be gracious[l] unto us, or shew compassion and favour toward us, in receiving and answering the Prayers we are about to make, especially the *Lords Prayer*, wherein we must not presume to call God Father, until we have intreated for Grace and Mercy.

[i] Τὸν Θεὸν ὑπολαμβάνοι δεόμεθα αὐτοῦ, ΚΥΡΙΕ ΕΛΕΗΣΟΝ. Arrian. in Epictetum, l. 2. c. 7.

[k] Paul. Diacon. l. 16.

[l] *Deus sis propitius.* Ita Vers. Jun. & Trem.

But concerning the Repetition of the LORDS PRAYER in this place, our designed Brevity allows us only here to say, that being the best of all Prayers, it cannot be used too often; and having the best of all Authors for its Composer (even him for whose sake all our Requests are heard) it may seem to consecrate the Petitions annexed to it, since they are formed by this Pattern, and contain nothing but what is agreeable to this Form, which hath upon it the Royal stamp of Divine Authority. Nor should the frequency of its returns abate our devotion in the use, since Jesus did thrice pray in the same words. Only as before it was applied for the confirmation of our

Pardon, so now it must respect the following Petitions, to which we may so heartily unite it, that they may be more acceptable for its sake, and we may make amends for any Petition thereof, which was not so zealously put up (by reason of intervening distractions) when it was said before; by asking *that* with a doubled earnestness now, which then we forgot or slightly passed over.

§.IV. *Psal.* lxxxv. 7. **O Lord, shew thy mercy upon us.** Answ. **And grant us thy salvation.**] From the recital of that sacred Form of Prayer which Jesus left us, we pass to the interlocutory Petitions; by this grateful variety taking off the tediousness, and adding to the pleasure of the Duty; as also quickening the attention and uniting the hearts of the performers. And herein the Minister begins as the commissionated Embassador of Heaven; yet the People follow and bear a part, as a badg of their Honour and an engagement to their Wachfulness, Charity and Devotion; while both contribute heat to each others Affections, and vigor to these short and sweet Ejaculations, taken for the most part out of the great storehouse of Divine Offices, the Psalms of *David*, and being an Epitome of the ensuing Collects for Grace and Peace, for Kings, Priests and People, that they may be replenished with all sorts of Blessings. The words of which Sentences are so significant and comprehensive, that it will be hard to make a better Collection; and yet so plain and obvious, that we discourse of them rather for the help of Devotion, than any necessity of Explication. This first Versicle is a general Petition for Mercy and Salvation, and seems to be the sum of all the *weekly Collects*; for one or both of these are commonly the subject of them: We prayed for Mercy in the *Lord have mercy*, &c. and now we beg some visible token thereof,

of, *viz.* some such wonderful deliverance [m], that all the world may see and say it is his Salvation. We need *Mercy* to pardon, pity and help us in the way, and we desire *Salvation* at the end; even that eternal Salvation which is his by Inheritance, Possession and Purchase, and can only be ours in his right and by his mercy; so that it is fit we call it *his Salvation*, and first crave *Mercy*, before we presume to ask it, because we cannot otherwise merit or obtain it, but by his mercy [n].

[m] Psal. lxxxvi. 17. Psal. lxiv. penult.

[n] *Quia non aliunde inducitur Deus ut salvator, nisi quia misericors est.* Calvin. in locum.

§. V. *Psal.* xx. *ult.* **O Lord, save the King. Answ. And mercifully hear us when we call upon thee.]** This *twentieth Psalm*, whence this is taken, may be intituled, *A Prayer for the King*; for after many Petitions for his Prosperity, it concludes with this summary Ejaculation even in these very words [o], as the Greek Interpreters and their followers do on good grounds read them. And for the Phrase itself, it is the same with that so usual Acclamation, *God save the King* [p], wherein we do in one word wish the King Prosperity and Peace, long Life and Health, Victory and everlasting Felicity. And this we do not as many *Parasites*, only at the Coronation, when every one adores the rising Sun; but we repeat it most loyally and devoutly every day, earnestly desiring his Welfare and Safety; and because in his peace we shall have peace, we humbly beg this request may always find acceptance, and that we may be heard, and

[o] Psal. xx. *ult.* LXX. Κύριε, σῶσον τὸν βασιλέα καὶ εἰσάκουσον ἡμῶν, — &c. Ita Vulg. Lat. & Vatabl. Vide *Hammond.* Annot. Psal. xx. [d]

[p] 1 Sam. x. 24. Ch. Par. *Sit felix Rex.* 1 Kings i. 25, 39. 2 Kings xi. 12. Alibi, *Vivat Rex, vel Vivat in æternum.*

and our dear and dread Sovereign bleſſed every day: withal pre-ingaging, as it were, the Almighty againſt a time of more eſpecial need, *viz.* that when by reaſon of Wars or Tumults we come in the behalf of our Prince to beg a particular bleſſing for Him and his Armies, that we may then prevail: So that the praying as well as fighting Legions may be eſteemed the Defence and Guard of his Perſon and his Rights.

§.VI. *Pſal.*cxxxii.9. **Endue thy Miniſters with righteouſneſs. Anſw. And make thy choſen people joyful.]** This Prayer for the holy Tribe indited by *David* ſeems to have been a part of the Jewiſh Liturgy; for it was ſolemnly uſed by *Solomon* at the Dedication of the Temple: *Let thy Prieſts be clothed* [q] (ſaith he) *with Righteouſneſs*, alluding no doubt to the holy Garments appointed for their Miniſtration, which did ſignifie that extraordinary and peculiar Sanctity which was required in thoſe who approached ſo near to God. The ſenſe of which Petition our Church hath ſignificantly given in the word [*endue*] (lightly changed from the Latin *indue*) which refers to the qualifications of the Mind, as the word [*Cloath*] to the covering of the Body. So that here we pray that they may have Souls pure as their linen Ephod, and Lives ſpotleſs and holy as the Garments they are clothed with; not content to have their outward man arayed with the Sign, but endeavouring to have their inward man endued and adorned with the Purity ſignified thereby [r]. And this Petition we make to him who hath promiſed to *deck his Prieſts with health* [s], *and to cloath them with the garment of Salvation* and the robe of righteouſneſs, *that his Saints*

[q] 2 Chron. vi.41. Exod. xxviii. 2.& 36.

[r] *Attendat ſacerdos ſtudioſè, ut ſignum ſine ſignificato non ferat, & veſtem ſine virtute non portet, ne fortè ſit ſimilis ſepulchro deforis dealbato.* Innoc. de Myſt. miſſ. l. 2.

[s] Pſ. 132.16. Iſa. 61.10.

Saints may rejoice and sing. For the holy Lives and good Success of pious and painful Ministers, is an extraordinary delight to Gods people, who therefore do here use it as an argument to enforce their request for the Ministers. For *we* (say they) are not of those who glory in the crimes of the Ministers of God, or rejoice in their calamities: Because, O Lord, we love thee and them; wherefore if thou wilt please to give them Health and Safety, Righteousness and Peace; we shall thrive under their Care, and joyfully follow their good Examples; the Benefit and the Pleasure will be ours, and the Glory shall be thine for this and all thy Mercies. Make them *righteous*, and thou wilt make us *joyful*.

§. VII. *Psal.* xxviii. 9. **O Lord, save thy people.** Answ. **And bless thine inheritance.**] The kindness of the Congregation to the Minister expressed in the last Responsal, is here most lovingly and thankfully returned and requited by him, who now prays for them[t], as heartily as they for him before; which cannot but endear the Priest and People one to another, since they daily do thus mutually interchange offices of Love. Wherefore let both join in this comprehensive Request, that God would *save* and deliver *his people* from all evil, and *bless* and furnish them with all *good* things, since they are his peculiar *inheritance* and so may expect a special defence and relief from their own God. [*But of this before in the* Te Deum.]

[t] Hæc verba habentur, Lit. S. Chrys. & S. Basil.

§. VIII. 1 *Chron.* xxii. 9. **Give peace in our time, O Lord.** Answ. **Because there is none other that fighteth for us, but only thou O God.**] It pleased God to make particular Promises to *Solomon*, *Hezekiah* and *Josiah*[s] that he would *give peace in their days*. Wherefore we make bold to ask it for

[s] 1 Chron. xxii. 9. Isai. xxxix. 8. 2 Kings xxii. 20.

for *our times*, from the God of Peace our only defence [a] against our enemies. They who trust in their Bow and rely on their Sword care not to ask for Peace, because they hope either to awe their foes into Quietness, or to make advantage by War, as being sufficiently guarded and prepared. But we of the Church of God know, Armies and Navies are useless not only against God, but without him, and only successful by his blessing. So that though we have both, yet we account the Divine Providence our greatest security. How well this Petition suited the Primitive Christians every one may discern, who considers they judged it unlawful (while the Emperors were Heathen) to fight in their own defence [x]. And when *Prayers* and *Tears* were their only weapons, they might most justly [y] be earnest with God for their own defence, who did so wholly depend on his Protection, that his Glory seemed concerned in their safety. Yet it is not improper for us now, though (blessed be God) we have Christian Princes and their forces to defend us: For we wish there may be no occasion to use Arms; or if there be [z], we declare, we rely not alone on these Preparations, unless he please to bless them, we know they are unserviceable. Wherefore if it please him, we desire Peace, and that he will keep off Invasions and Rebellions for *our time*; and so will the following generations for their days, that it may appear we wish to live in Peace, and do trust alone in the Lord of Hosts.

[a] Exod. xiv. 14. Deut. i. 30.

[x] Luke xxii. 38. Ita Explic. ab Origen. in Cels. l. 5. Ambros. de Offic. Basil. & Augustin. Vid. Arnob. l. 1. p. 6.

[y] Ezra viii. 22.

[z] *Bellum gerere malis videtur felicitas, bonis necessitas.* August.

§.IX.

§. IX. *Psal.* li. 10, 11. **O God, make clean our hearts within us. Answ. And take not thy holy Spirit from us.**] Though Peace be accounted the chief of all Blessings, yet without Grace it may do us more harm than good. Wherefore we conclude with an earnest Supplication for *Grace* to fit us for, and help us in, the following Devotions. We are now to offer up our incense, and therefore do beseech the Author and lover of Purity, in holy *David*'s words, *to cleanse* the Altars of *our hearts*, that neither the guilt of former offences may unhallow or defile them, nor any remaining evil thoughts may disturb the holy cloud; but that it may ascend and be a sweet savour before the Throne of God. And because it is the *Holy Spirit* alone which can effect this, we pray that our hearts may be so pure as to invite this holy Dove to come unto us, and remain with us, that it may both make and keep us undefiled, in the remaining part of our Prayers and of our Lives. If we look back on those portions of the Office which we have performed; I hope we shall have cause thankfully to acknowledge that the Divine Spirit *hath been with us*, and excited the flames of our Devotion, the comfort of which aid makes us earnest for its continuance. And certainly we could never have sent up these very sacred Ejaculations with such fervent Spirits, united Hearts, and harmonious Voices, if the same Spirit of Zeal and Love had not inspired us. Therefore let the sweetness of this experience encourage us to beg that the Holy Ghost may stay among us, so that we may as affectionately join in those *Prayers*, where the Minister is the only speaker, as we have done in these, wherein we have had the honour and advantage of bearing our Parts, and making our *Responsals*. And indeed there is so great an Harmony between these *Versicles* and the

sol-

following *Collects*, that it is fit they should be said with one and the same Devotion; these being like the Titles to the Collects, and here both Priest and People repeat the heads of what the Priest alone is to pray for more largely there. The first Versicle, *O Lord, shew*, &c. answers to the *Sunday* Collect. The second, *O Lord, save the King*, &c. answers to the Prayers for the King and his Family. The third and fourth, *Endue thy Ministers*, and *O Lord, save thy people*, answers to the Collect for Clergy and People. The fifth, *Give peace*, &c. answers to the daily Collect for Peace. The last, *O God, make clean*, &c. answers to the daily Collect for Grace; which being observed, may serve for an *Analysis* to these Versicles; and so we proceed to the Paraphrase.

The Paraphrase of the Versicles and Responsals before and after the Lords Prayer.

Minister. My dear Brethren in the right Faith, I do most affectionately salute you; desiring [the Lord] and his Grace may [be with you] to prosper you in that you now are doing.

Answer. [And] we thankfully return the kindness, desiring likewise the Lord may be [with thy spirit,] to compose and excite it, while thou speakest to God for us.

Minister. Let not your thoughts wander, but now [let us pray] to God with fervency and devotion.

O [Lord] God the Father, pity, pardon and [have mercy upon us] who are unworthy to call upon thee.

O [Christ] the Son of God, pity, pardon and [have mercy upon us,] whose only hope is in thy Mediation and Redemption.

O [Lord]

O [Lord] God the Holy Ghost, pity, pardon and [have mercy upon us,] and assist us in these our Supplications.

Our Father which art, &c.

Priest. Consider our sin and misery with compassion, [O Lord,] and now [shew] some token of [thy mercy upon us] to our comfort.

Answ. [And grant us] now and ever such wonderful deliverances from all evil, that we may surely obtain [thy salvation] at the last.

Priest. [O Lord] thou Governour of all the world, be pleased to bless, preserve and [save the King] thine own Anointed.

Answ. [And mercifully hear us,] whose peace is linked together with his prosperity, [when we call upon thee] for him, especially on extraordinary occasions.

Priest. O Lord, do thou [endue] the hearts and minds of [thy Ministers with] the purity and holiness signified by their garments, that so their lives may be full of [righteousness.]

Answ. [And] thereby thou shalt [make] us and all [thy chosen people] out of our love to them, and spiritual benefit by them, exceeding [joyful] in such exemplary and faithful Pastors.

Priest. Be graciously pleased [O Lord] continually to deliver and [save thy people] out of all their troubles.

Answ. [And] of thy infinite bounty and goodness to [bless thine inheritance] which thou hast redeemed with thy precious bloud.

Priest. Mercifully [give peace] to all the world, and especially to thy Church, that we may quietly serve thee [in our time, O Lord] thou God of Peace.

Answ.

Answ. We pray to thee for Peace [because there is no other] can keep us from war or save us in it: for we trust not in any one [that fighteth for us,] since none can secure us, [but only thou, O God] of hosts.

Priest. And since we are now to proceed in our supplications unto thee, [O God,] by thy grace [make clean] and purifie [our hearts] from sin, that no evil thoughts may remain [within us] while we approach unto thee.

Answ. As thou hast begun to assist and cleanse us, so be pleased to continue thy help, [and take not] the sweet and necessary aid of [thy holy Spirit] away [from us;] but let it rest upon us in the remaining part of our devotions, and for ever. *Amen.*

SECT.

SECTION III.

Of the Collects for the Week and Festival days.

§. I. IT cannot be expected we should here give a particular Account of all the Collects for *Sundays* and other *Festival* days, which are so numerous, they cannot be contained in the narrow limits of this Essay, and so plain that they need not any curious Explication; especially when the pious Soul, by exercising itself in other parts of these Offices after our proposed Method, is become expert in enlarging into devout Meditations, it will then easily do the same in these Collects without a Monitor. And yet the Epistle and Gospel annexed to them are generally an excellent Commentary upon them; and some judge they take their name from their being *Collected* out of those portions of Holy Writ. But if we regard the use of the Word in the Scripture and the Fathers [a], they may rather seem to be denominated from the Collection and gathering together of the People into Religious Assemblies, among whom (so collected) these Prayers were to be used. For which cause, though they be short [b], yet all that any need ask for, is comprehended in them, and collected into a small

[a] *Dies collectæ:* Vulg. Lat. Levit. xxiii.36. *Collectionem:* Vulg. Heb. x. 25. *Et apud Patres* Collectam celebrare, *sæpissimè. Indè precationes illæ à populi collectione* Collectæ *appellari cœperunt.* Alcuinus.

[b] *Existimant orationem brevem* Collectam *appellari quod sacerdos — omnium petitiones compendiosâ brevitate colligit.* Walafrid. Strab. Vid. Durand. Rational. l.4. c.15.

Epitome. Therefore let the whole Congregation join most unanimously in them, and apply them to their own and their Brethrens known necessities. And observe that they are all directed to the Father through the Son, who liveth and loveth us *, and so will hear us, and who reigneth in Heaven and therefore can help us. The beginning is commonly the ground on which we are induced to ask, and after the Petition made, it is commonly backed with some motive taken from the Glory of God, or our Benefit, which we believe will be the effect of our being heard. But if any desire a more distinct information of the Subject of every Collect, they may learn by the following Table; wherein they are so ranged, that besides the direction in the Publick, we may by frequent use thereof, be always armed with a compendious and ejaculatory Prayer of the Churches composure, pertinent to all occasions; which may be of excellent use to those who desire to be always on their guard against the enemy of their Souls.

* *Generaliter ad Patrem dirigitur, & terminatur in nomine Filii,— & paulo post— O Pater, exaudi per filium tuum, qui hoc vult & potest; vult quia vivit, & potest quia regnat.* Durand. Rational. l.4. c.15.

An

The Analytical Table of all the Weekly and Festival Collects.

§.II. In them we pray either (1.) for our selves, or (2.) for others.

Sundays and Festivals.

- In the first sort we pray for our selves:
  - I. For both Body and Soul:
    - II. For the Body, and things temporal,
      - 1. Safety, by the
        - Providence of God: — 2. and 5. of Lent.
        - Guarding of Angels: — 2, 3, 4, and 20. after Trinity. St. Michael.
      - 2. Deliverance from
        - Enemies: — 3. in Lent.
        - Judgments: — Sexagesima. Septuagesi. 4. in Lent.
      - 3. Support in Adversity: — 3, 4. after Epiphany. 8. 15. after Trinity.
      - 4. Both Preservation from Evil and Supply of Good: — St. Barnabas. 12, 21, and 24. after Trinity. Annuntiation.
    - III. For the Soul, and things spiritual,
      - 1. Manifold Gifts from God: — Purificatio. 2. after Epiphany.
      - 2. Especial Favours of God,
        - 1. Pardon of Sin: — Sunday after Ascension. Whitsunday.
        - 2. Benefit of Christs Death: — 19. after Trinity.
        - 3. Acceptance for his sake: — St. Bartholomew. St. Luke.
      - 3. Abundant Grace, as to
        - 1. The Author of it,
          - 1. To comfort us: — 2. in Advent.
          - 2. To enlighten us: — 1. in Lent.
          - 3. To direct us: — 10. and 23. after Trinity.
        - 2. The means in
          - 1. Hearing: — 1. in Advent. 1. after Easter.
          - 2. Reading: — St. Andrew. St. James.
          - 3. Fasting: — St. Matthew.
          - 4. Prayer: — 4. in Advent.
        - 3. The End, to
          - 1. Convert us from Sin: — 4. after Epiphany. 18. after Trinity.
          - 2. Rescue us in Temptations: — 5. after Easter. 1, 9, 11, 13, 17, 25. after Trinity.
          - 3. Enable us to do good: — Epiphany. 6. after Epiphany.
          - 4. Bring us to Glory: — Nativity of Christ. Quinquagesima.
        - 4. The Kinds of it, for
          - 1. Regeneration: — Circumcision.
          - 2. Charity: — Easter Even.
          - 3. Mortification: — Ash-Wednesday. 3. after Easter.
          - 4. Contrition: — 4. after Easter.
          - 5. Sincerity: — 6. and 14. after Trinity.
          - 6. Love of God and his Laws: — Ascension-day. Trinity-Sunday.
          - 7. Heavenly Affections: — 7. after Trinity.
          - 8. Faith, both
            - 1. Right: — St. Thomas.
            - 2. Stedfast: — St. Mark.
          - 9. Imitation of
            - 1. Christ: — 6. in Lent. 2. after Easter.
            - 2. The Saints: — St. Stephen. St. Paul. St. Philip and Jacob. St. John Baptist. Holy Innocents. All Saints day.

the second rt we pray others:

- I. Such as are out of the Church, as
  - Jews, Turks, Infidels, Hereticks: — Good Friday. *Vt olim mutis erat, Rab. Mosse. Inst. Cl. l. 2. c. 27.*
- II. Such as are in the Church,
  - 1. The whole Body, that it may be kept in
    - 1. Truth: — St. John. Good Friday.
    - 2. Unity: — 5. after Epiphany.
    - 3. Peace: — St. Simon and Jude.
  - 2. The Ministers, that they may be
    - Fit: — 5, 16. and 22. after Trinity.
    - Diligent: — St. Matthias.
    - Successful: — St. Peter. 3. in Advent.

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SECTION IV.

Of the Two Collects peculiar to Morning-Prayer.

§. I. GRace and Peace, which are the Subjects of these two Prayers, are Blessings so desirable, that we must always ask them whensoever we pray. The Eastern Church prayed thrice for Peace in one days Service [a]; and we may well ask it twice, and Grace as often; especially having such antient and devout Forms to ask them in, whose Method and Order we will next unfold.

[a] Chrysost. Homil. 3. in 3. ad Coloss.

The Analysis of the Morning Collect for Peace.

§.II. In this Collect are five parts:

- I. The Person, to whom we make this Request,
  - 1. His Nature: [O God, who art
  - 2. His Attributes: the author of peace and lover of concord,
- II. The Reasons, why we make it:
  - 1. Our Happiness in knowing him: in knowledge of whom standeth our eternal life,
  - 2. Our Privilege in serving him: whose service is perfect freedom;
- III. The Request itself, specifying:
  - 1. The thing desired, [defend
  - 2. The Persons, for whom: us thy humble servants,
  - 3. The Time, when: in all assaults of our enemies,
- IV. The Ends, for which we make it,
  - 1. The securing our Faith: that we surely trusting in thy defence,
  - 2. The removing our Fears: may not fear the power of any adversaries,
- V. The Means, by which we hope to prevail: through the might of Jesus Christ our Lord. *AMEN.*

A

A Practical Discourse on the Morning Collect for Peace.

§. III. O God, who art the author of peace and lover of concord.] Peace hath always been reputed the chiefest of earthly Blessings; both because of its own excellencies, and because it is the Parent and Nurse of all other comforts. So that in the sacred Dialect [b] *Peace* is used to signifie all good things, Plenty and Prosperity, Health and Joy and the undisturbed Fruition of all these. It is indeed the Felicity of Earth, where all is nothing without it, and the Type of Heaven, where all is comprehended in it; wherefore the Christians, according to Gods Command [c], did ever follow it in their Lives, and beg it in their Prayers; both for the Heathens under whom they lived, and for the Church of God. And in obedience to the Divine Command, and imitation of such examples, we also make it a part of our daily Office to pray for Peace. And sure none can approach the Throne of Grace, to ask this Blessing with greater encouragements than we have. For (as the Church intimates) our God is *the Author of Peace* [d], and owns the Peace-makers for his Children. And instead of that dreadful title *the Lord of Hosts*, is in the New Testament [e] ever stiled the *God of Peace*; because he loves it, and procures it [f], and com-

[b] Numb. vi. 26. *Et in salutationibus, Pax est?* Gen. xxix. 6. *comprehendit* χαίρειν, ὑγιαίνειν, καὶ εὐφραίνειν. Drusius. *Si non pax, nihil.* Adag. Hebr. apud Fagium.

[c] Heb. xii. 14. Jerem. xxix. 7. Psal. cxxii. 6. — *Orbem quietum.* Tertul. Apolog. *Pro arcendis hostibus— & vel auferendis vel temperandis adversis, ut & pro gentium pace & salute.* Cypr. Ep. ad Demetr.

[d] Isai. xlv. 7. Matth. v. v. 9.

[e] Rom. xv. 33. & xvi. 20. Phil. iv. 9.

[f] Psal. xlvi. 9.

mands us to make it and seek it with all men. So that this Petition can never be rejected, which is no more than, Lord, give us that which is agreeable to thy nature, pleasant in thy sight, and which we by thy command continually do follow after. And as he delights to preserve his Servants in *Peace* from all enemies without, so also to behold them live in Unity and *Concord* within among themselves. Hence he also commends and commands this [g], and did so firmly bind the Souls of the first Believers in the bands of Amity and Concord, that all the powers of darkness could not dissolve those holy combinations. Wherefore set these Attributes of God before you when you are to beg for Peace, and let them encourage you to ask chearfully, and teach you (as you desire to please him) to endeavour after *Peace* and *Concord* in your lives, that your Actions may not contradict your Prayers, wherein you own your selves Sons of the *God of Peace*.

[g] Psal. lxxviii. vi. & cxxxiii. 1, 2. Rom. xv. 5, 6. Acts ii. 44.

§. IV. **In knowledge of whom standeth our eternal life, whose service is perfect freedom.**] It will further encourage our request, if we here make humble acknowledgments of, and pleasing reflections upon our happiness in having relation to such a God, the perfect *knowledge* of whom (*John* xvii. 3.) is the felicity of the Saints of Heaven, and his worship and *service* the safety of his holy ones on earth. It is the most ravishing of all the delights of Eternity, for blessed Spirits to take a full prospect of the immense treasures of the unexpressible Love of the *God of Peace*; and to behold how he rejoices over the endearing *Concord* and inseparable Amities of his chosen ones in his everlasting Peace. And that little discovery which he hath made to us in this imperfect state, of his Power and Providence, his Care and Love, his delight in our Concord and

and procuring our Peace, even this is a great help to bring us to those endless joys. For when we behold the miseries of the world, the rage of wicked men, and the malice of *Satan*; we might despair to escape them, and comply with them for our present safety, and so lose our eternal Happiness: But only that we *know him* who is able to secure us, and delights in our Peace; and therefore we fly to him, call upon him, and encourage our selves in him in the greatest appearance of danger; and thereby are kept *through faith unto salvation*, and brought at last to that eternal Life, which we should scarce dare to hope for, but by our knowledge and experience of his Power and Mercy. This is the reason why we now intreat him for Peace, whom we know to be the *Author of Peace*, even that we may improve our *knowledge* of him, to be a means to bring us to that never-ceasing Peace in his heavenly Kingdom; and to shew us from whom we must seek Protection all the way. And further we declare, that we neither are nor desire to be Masters of our selves. For our *Freedom* consists, not in being subject to no Superior; but in that we are the *Servants* [h] of so almighty and gracious a Master, who preserves us a thousand times safer than if we were left to our selves. We are now directly engaged in his *Service*, and therefore under his immediate protection; so that now we have a *perfect freedom* even from the very fears of any harm from the worst of our enemies. We that trembled like slaves, and bowed our necks to sinful compliances in every appearance of danger, do now pray most chearfully for Peace, and are as free men

[h] John viii. 32. 36. 1 Cor. vii. 22. Dion. Pr. Τὸ ἐλεύθερον τὸ μηδενὸς ὑπήκοον, ἀλλὰ προσέχειν ἁπλῶς τοῖς δεσπόσι. Orat. 14. At vid. Rom. vi. 22. *Christo servire regnare est.* Bern. Τοῦτο αὐτὸ καὶ ἐλευθερία καὶ βασιλεία, τῷ Θεῷ δουλεύειν. Nazianz. de pace.

brought out of those dismal expectations *with a high hand*[1], because we know *our God whom we serve is able to deliver us*; who before we knew and worshipped him were ever *through fear of death subject unto bondage*. Nay our Will is now become free, because we choose what pleaseth God, so that his Will and our Choice agrees, and so nothing can hinder us[k]. We have resolved nobly to be no longer slaves to evil, but ever to do good; trusting in the defence of Gods Providence, and the help of his Grace; and since we know and serve one greater than the World or the Prince of darkness either, their threats nor flatteries cannot command or enslave us. So long as we believe in him our Souls are free.

[1] Exod.xiv.8. Dan.iii. 17. Heb. ii.15.

[k] Ἐλεύθερός ἐστιν -- ὁ ζῶν ὡς βούλεται, οὐ ἐκ ἀναγκάσαι δεῖν, ὅτε κωλύσαι, ὅτε βιάσασθαι. Arrian. in Epictet.

§.V. **Defend us thy humble servants in all assaults of our enemies.**] When we consider our selves environed on every side with enemies and dangers, that we are neither likely to escape nor able to overcome by our own strength; and also behold our God who is *the author of Peace and lover of Concord*, the joy of his Saints and the deliverer of his Servants; we shall earnestly call upon him to *defend us*, and that very Petition is an acknowledgment of our own insufficiency to defend our selves, the sense whereof will exceedingly quicken this request. But if we expect Protection from God, we must profess our selves his *humble Servants*, not in complement or flattery, but as little States when in distress they petition for succour from their potent Neighbors, must acknowledge (with *Ahaz*[1]) *they will be*

[1] 2 Kings xvii.9. *Brevis formula deditionis: plenius ap. Romanos; Populum, urbem, agros, delubra, divina humanaque omnia in vestrum ditionem dedimus.* Grotius in loc.

their

their homagers and servants, if they will deliver them; so must we sincerely protest our selves Gods Servants, and in this form surrender up our selves into his Protection. And if we be real therein, we shall be owned as the Confederates of Heaven; and from thence shall have Legions of Angels sent in to our aid, whenever we desire or need them. But wo be to those Hypocrites who fly to God in a storm, and call themselves his Servants feignedly for present safety; but when the violence is over, forsake him again. This Folly and Baseness will cause him to cast out them and their Prayers also. But let us remember we have many enemies who sometimes oppose us from without, and other times do divide us among our selves; that we may really own our selves the Servants of the God of Peace, by loving and following Peace with all men, and living in Concord with one another [m]. The *World*, the *Devil* and *wicked* men (who are principally meant here) will *assault us*. But whether the foes of goodness assail us with the Flattery or Reproaches of their tongues, the Violence and Cruelty of their hands, the Scorn and Contempt of their feet, we have a help at hand, who discerns their most secret Plots, baffles their most politick Designs, and invalidates their most formidable Preparations. And if we beg his Assistance, he will either deliver us from them; or save us in their assaults, and support us under them, that they shall not harm us. Wherefore (if we observe) the Church teacheth us not, to pray that we may not be assaulted; for that is not to be expected, if we consider the Pride, Opposition and Malice of evil men to all good, and the

[m] *Extraneos advenientes si sapimus juncti repellemus, quoniam etiamsi singuli lædimur universi periclitemur.* Hermocr. ap. Thucyd. *Diabolus semper vos munitos inveniat & armatos concordia, quoniam pax vestra bellum est illi.* Tert. ad Martyr.

the inveterate Enmity of *Satan*, who sets them all on work, we may as well hope to wash the *Ethiopian* white, or tame a Tiger, or to behold the Lion eat grass, as that these should give us no disturbance [n]. God did never promise this, nay he bids us to expect no better [o], and forewarns us of it, that we may be fore-armed for it; so that we might displease God if we asked (contrary to his revealed Will) that we might never be assaulted. Wherefore let it suffice us, that we be supported under them, and receive no prejudice from them as to our eternal Interest. If God make us like the miraculous Bush unburnt in the midst of these flames, it will be all one as if we had not been thrown into the fire. Only thus the malice of the wicked is discovered, disappointed and disgraced, our Patience is proved and made apparent, and the Divine Power and Mercy is more manifested, and his Name more glorified, than if we had never been *assaulted*. In this we wholly submit to him, whether he will keep the spirits of evil men from rising against us, or (as he did in the instances of *Laban*, *Esau* and *Saul*) turn their rage into amicable compliances or fruitless attempts.

[n] *Si quis vitiorum omnium inimicus rectum iter vitæ insistere cœpit, primùm propter morum differentiam odium habet; quis enim potest probare contraria?* Petron. Arbit.

[o] Isa. lix. 13. John xvi. 33. Ecclus. ii. 1.

§. VI. **That we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.**] We aim higher in this request than a bare safety from the violence and craft of our enemies; desiring such frequent and constant experiments of his Care and Providence, that we may never tremble at any danger, while we *surely rely on his defence*; but that we may be freed from our own fears, which make us as miserable and dejected

cted as the evils themselves [p]. It is Fear that ruins our Hope, banishes our Joy, dissipates our Counsels and strips us of all powers of resistance. So that either we become our own Executioners, or lie open to the designs of our enemies, who commonly enter at the breach our own Fears have made.

[p] *Plura sunt quæ nos terrent quàm quæ premunt, & sæpius opinione quàm re laboramus, timore — aut augemus dolorem aut fingimus aut præcipimus.* Seneca. *Pavor mihi omnem sapientiam ex animo expectorat.* Ennius.

But the only remedy for such terrors is a firm *trust* on the Divine Protection, and till that Faith fail, we are most safe, be our Foes never so numerous or potent, their menaces and preparations never so great; till they can conquer heaven, they cannot terrifie us, who cannot perish while *God is for us.* Let us then pray for daily assurances of his Providence and Love, and those will still add vigor to our Faith, till we become undaunted and invincible *through the might of Jesus.* We acknowledge, it were the highest folly to be thus confident, if we relied on our own strength; but if we do not fear our Adversaries, it is, because our Redeemer is mighty, who as a Prince hath Power with God, and will obtain help from him for us, by the power of his undeniable Intercession; and as a glorious Conqueror commands the Earth and Hell itself. So that *his might* will secure us here; and this is our strong Tower, in which we believe our selves so safe, that upon the confidence thereof we pray for Protection and Defence, and that we may neither fear nor feel harm from any of our opposers; and desire this may be granted and decreed in Heaven by the mighty interest of our Mediator there, and accomplished on Earth by the invincible strength of the same Jesus here. *Amen.*

The

The Paraphrase of the Collect for Peace.

[O God, who] by thy constant Power and Providence [art the author of] safety, and the cause of our [peace] from without, the procurer of amity [and lover of concord] within thy Church and among thy People: Thou art the only true God, [in knowledge of whom standeth our] chief happiness in [eternal life,] and our best means of coming safe thither: for thou art the best of all Masters, [whose service] is safe and pleasant, because it [is perfect freedom] from the slavery of *Satan* and the fear of his Instruments. Therefore, mighty Lord, be pleased to [defend us] who fly to thy Protection, and surrender up our selves to thee, vowing we are and ever will be [thy humble servants.] O keep us safe in Soul and Body, if not from, yet however [in all assaults] which are made upon us by the power, malice or cunning [of our enemies,] let their attempts be so constantly frustrated, [that we] under the shadow of thy wings may courageously proceed in our holy course, and [surely trusting in thy defence,] while we are faithful to thy service, that we [may not] so much as [fear the power] or policy [of any adversaries,] since we have so good grounds to hope, thou wilt now and always hear us, through the interest, and help us [through the might of Jesus Christ] thy dear Son [our Lord] and only Saviour. [Amen.]

The

The Analysis of the Morning Collect for Grace.

§. VII. In this Collect are four parts:

- I. A Confession of the Attributes of God,
  - 1. Love,
  - 2. Power, &
  - 3. Eternity:
  - O Lord our heavenly Father, Almighty and everlasting God,
- II. An Acknowledgment of his Providence:
  - who hast safely brought us to the beginning of this day,
- III. A Petition for his Grace
  - 1. To preserve us fro evil,
    - 1. In general:
      - defend us in the same with thy mighty power,
    - 2. In particular, from
      - 1. Spiritual:
        - and grant that this day we fall into no sin,
      - 2. Temporal:
        - neither run into any kind of danger;
  - 2. To help us in doing good that we may be
    - 1. Directed by him:
      - but that all our doings may be ordered by thy governance,
    - 2. Accepted of him:
      - to do always that which is righteous in thy sight,
- IV. The Means to obtain it:
  - through Jesus Christ our Lord. AMEN.

A

A Practical Discourse on the Collect for Grace.

§.VIII. O Lord our heavenly Father, Almighty and everlasting God.] Peace without *Grace* is the nurse of Vice, the Sauce of dangerous Pleasures: It occasions our forgetfulness of God that gave it, and becomes an undisturbed opportunity to prosecute, and enjoy those lusts which it is apt to breed. So that we must not pray for *Peace* alone, but joined with Righteousness and *Grace*; for these God hath united in Scripture (*Psal.*lxxxv.10. 2 *Cor.*i.2.) and we must not separate them in our Devotions. For which cause this Collect for *Grace* follows that for *Peace*. Grace alone can make Peace true, beneficial and lasting; and Sin is the great *Boutefeu*, and the greatest enemy to Peace in the world: So that by reciting this Collect devoutly, we still improve our former Request; and if we can obtain such *Grace* as to make us just and charitable, meek and patient towards one another, this world will be the Type of everlasting *Peace*. We shall neither disquiet our selves nor others, while our doings are directed by the Wisdom, and agreeable to the Will of the God of Peace. Since therefore Grace is so necessary for us, we must learn where to seek it; and its very name will lead [q] us to the free and inexhaustible Fountain, whence it ever flows; even to God who gives to all men liberally, and upbraideth no man. The very Heathens confessed it the gift of God [r]; and he will rejoice to hear such a Request from an humble Soul that is sensible of its own Weakness, and desirous of his Strength. He will be

[q] *Gratia est gratis data, non meritis operantis, sed miserationis donantis.* Aug.Ep.120.

[r] Ἀρετὴ ἂν εἴη, ὅτε φύσει, ὅτε διδακτὸν, ἀλλὰ θείᾳ μοίρᾳ παγγενομένη. Plat. in Men. *Nulla sine Deo mens bona.* Seneca.

be more ready to grant than you can be to ask [r]. Consider but the Attributes the Church hath prefixed to this Prayer. Is not the Lord your *heavenly Father?* And shall not he pity and love you, and delight to do you good? Is he not *Almighty*, and therefore able to relieve you? and *Everlasting*, the same yesterday, to day and for ever; being All-sufficient, and never to be drawn dry, though we come day by day unto him? We have no reason to doubt either his Sufficiency, his Might or his Mercy, and therefore no cause to fear but this Petition shall prevail. We are on Earth, but we have a *Father in Heaven*; we are weak, but our Lord is *Almighty*; our Time is measured by days and nights, and we grow older every day, and must at length have our end; but we have a God that changeth not, but is the same *from everlasting to everlasting*, (*Psal.* cii. 25,26,27.) Let this chear our hearts and give wings to our Petitions, and strength to our Faith. Let us fly to him and rest upon him, for we can never come to him for Grace, but we are sure to find him furnished with it, and both able and ready to bestow it upon us.

[r] Luke xi. 13. Αὐτάρκης ὢν (τὸ θεῖον) καὶ τέλειον καὶ ἐκχυρεῖν, καὶ μὴ ἢ τελεοῦντα τὰ ἀγαθὰ βέλεται, καὶ ἢ ἢ αὐτάρκεια ἔχει, καὶ ὃ τῶν ἐμῶν δεῖται· βελόμενος ἢ καὶ ἔχων, καὶ δυνάμενος, καὶ τὸ μὴ δῷ. Maxim. Tyrius in Dissert.

§. IX. **Who hast safely brought us to the beginning of this day.**] The Mercies of God are new every morning, and so ought our Praises to be [t] offered still with a fresh Devotion: to which purpose being now come to the shore, it will be a pleasant and profitable prospect to look back on the great deep, the darkness of the night which

[t] Lament. iii. 23. Psal. xcii. 1, 2. *Occurre ergo ad solis Ortum, ut te Oriens inveniat jam paratum.* Ambr. in Psal. cxix.

we

we have passed; and now to remember that though we were folded in the arms of Sleep, the brother of Death, and were insensible of Danger and uncapable of Resistance; yet we have gone safe through those dismal shades, which are the image of Hell, the emblem of Death, the opportunity of Mischief, and the most uncomfortable part of our lives. And though the Heathens supposed the dominion of the Night to belong to the Infernal Powers, yet we have found it is under the government of our heavenly Father, by whose gracious Providence we have been kept therein (from the malice of *Satan* and the designs of evil men) safe in Soul and Body. Yea, he hath made it a refreshment of our wearinesse, an allay of our care, and a renewing of our strength, so that perhaps we scarce apprehended the terrors or tediousnesse of it. And are we not unworthy to live another day, if all this will not fill our hearts and mouths with Eucharist and thankful acknowledgments to him that never slumbers nor sleeps; who hath so safely brought us to the Morning light, and given us an earnest of our Resurrection? And this sincere Gratitude will be not only the discharge of a Duty to God, but an occasion of Benefit to our selves. For he that heartily praiseth God every morning for the renewed mercies it brings with it, may more chearfully ask, and more reasonably expect, the continuance of the same Providence in the day following. So that this Sentence will not only be an act of Praise, but an excellent motive to the next Petition, and will give us cause to hope, that he who hath begun this good work will perfect it, and that he who brought us safely to the beginning, will preserve us graciously to the end of this day.

§.X. **Defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run**

run into any kind of danger.] Our neceſſities do not end with the night, nor vaniſh with the darkneſs; But we need a mighty power to keep us in the day alſo. For our whole lives are an abſolute dependence on his defence, without which we had not eſcaped the terrors of the laſt Night, nor can we but by it be ſecured againſt the dangers of this Day. The Light perhaps may make us more confident, but we are often leſs ſafe; for in the Day-time we have Company to diſturb us, Buſineſs to enſnare us, Occaſions and Opportunities to entice us; we have more Temptations, and greater variety of Accidents and Occurrences; and yet commonly we are but ſlenderly guarded againſt all the Miſchiefs which we are expoſed unto; but we had need buckle on our Armor, and beware that Haſte or Negligence do not thruſt us into the battel naked, before we have put on thoſe pieces of defence by Prayer, which God hath provided for us. If we view the way in which we are to walk, we may diſcern ſo many Pits digged and Traps ſet for us, that we (who are by Nature blind, and by Cuſtom careleſs) are never likely to eſcape them, unleſs we be guided by an All-ſeeing Eye, and guarded by an Almighty Power. Say therefore every Morning moſt paſſionately, Lord! we ſhall either *fall into* the Pits of *temptation* which Satan hath cunningly covered over, or *run into* the Traps of *danger* which are ſecretly laid for us on every ſide; ſo that if thy Preſence go not along with us, carry us not any further, (*Exod.* xxxiii. 15.) Let us not dare to ruſh into the midſt of temptations, till we have earneſtly begged Wiſdom to diſcover, Courage to reſiſt, and Strength to overcome them; remembring that Sin doth diſpleaſe our God, deſtroy our Hopes, diſquiet our Conſciences, and lay us open to all miſchiefs; even the leaſt Sin hath theſe malignant qualities in it, beſides that

it makes way for a greater. We must expect to be tempted, in Privacy and in Company, in our Business and Recreations, in our Meat and Drink, nay our Charity and Devotions. But we must every morning pray, that we may not in lesser or greater instances consent to these evil motions, that we may not *fall into any sin* by compliance, nor lie in and under it by impenitence: And we may be assured Gods Grace is sufficient thus to *defend us*. Only let us beware we do not abuse this necessary Petition, by seeking for Companions in, and Occasions of Sin before night; for if we be not watchful to avoid evil, as well as earnest in calling for the Divine aid, we do but mock the Deity whose help we call for, and our Actions shew our Petitions were but feigned. But O! with what a serene mind and an active hope shall they perform their *Evening Sacrifice*, and lay themselves down to rest, whose Conscience testifies they have as studiously avoided all wilful Sin throughout the whole day, as they did seriously pray against it in the morning. And that we may do so, let us place *Sin* before *Danger*, both in our Prayers and in our Opinions; because that only harms the Body, but this hurts the Soul. Let the Order of this sentence teach us, that *Sin* is the greatest evil in the world; and if it cannot be avoided but we must fall into one of these, we must choose *Danger* rather than *Sin*: for if by avoiding of iniquity we are cast upon the suffering any evil or losing any good; we must account such Reproach our Honour, such Poverty our Riches, and such Loss our truest Gain, and we shall be eternally rewarded for it. This may be our case sometimes, but commonly the flying of Sin doth not involve us in Danger, but secure us from it; and Wickedness is the high-way to Mischief. Drunkenness and Lust, Pride and Malice, Injustice and Deceit, do

do naturally lead those who follow them into many Perils, and as well these as all other Sins do cause God to take away his protecting hand from us, and then we are not many steps from ruin, although his Justice should not inflict any positive evils for these offences: And therefore if we would be safe, we must be holy. We are apt to be more sensible and fearful of Sickness than Sin, of the *danger* to our outward rather than to our inward man; but since they are productive of one another, we must pray against both. And if we fear Diseases or Want, Reproach or Wrong, Violence or Death, let those very Fears quicken our Petitions against Sin, which is the gate that lets them all in upon us. We may fall into calamities by the immediate hand of Providence, but when by acts of wickedness we bring them upon our selves, we are said to *run into danger*; and this we chiefly pray against here, that we may not by our own Folly and Iniquity become accessary to our own Misery; for such Afflictions will not be so likely to be sanctified, so easie to be born, nor so possible to be removed. If we lead holy Lives, though the condition of our nature make us liable to more dangers than can easily be recounted, we shall either escape them or receive no considerable prejudice by them. And therefore when a good man beholds his Body liable to wounds, maims and diseases; his Mind to the impairing of any or all its faculties; his Estate to losses, wrongs and injuries; his whole Life exposed to all the misery that can come upon him, by the unkindness or loss of Friends, the malice of Enemies, or the more publick disturbances to Church or State: All these do only teach him to walk more humbly with God, and pray every day more heartily to him to deliver him from them; and to be more thankful, if by the Divine Mercy he do escape them.

§.XI. **But that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.**] If by all that hath been said and our own sad experience, we are become so wise as to see we are insufficient for our own conduct; I hope we shall in this Petition most humbly *commit our ways to the Lord, that he he may direct our paths*, and that "he may (as *David* speaks [r] *Psal.* xxxvii.) order all our goings and "make them acceptable to him-"self; and then they shall be prosperous. If his good Spirit be our guide [t], we shall seldom fall into *danger*, never into *sin*. O let us earnestly beseech him, that his Grace may direct our hearts, and his Providence order our lives, that we may be blest in our going out and coming in, in our studies and labors, commerce and society, eating and recreations, in our Prayers and Praises; that in all our actions natural, civil and religious, we may design his Glory and be successful. The proud man thinks his doings good enough if they are *pleasing in his own sight* [u], but alas! evil ways do frequently appear fair to us, and so we deceive our selves into an unexpected ruin by absolving our selves even when God condemns us. The Hypocrite believes his actions excellent, if the world commend them; if the complying and fashionable outsides of Religion present him righteous in the eyes of men, he supposes his ways prudently ordered. But we must remember we are not Judges of our own nor of one anothers works; but must all stand before the Judgment-seat of God, wherefore

[r] Prover. iii. 6. Psal. xxxvii. 5. & 23.
Ideo Deus secundet ac bene fortunet omnes eventus in cursu vitæ nostræ, nempe quia nihil tentamus quod non ei placeat. Calv. in loc.
[t] Psal. li. 12.
Πνεῦμα ἡγεμονικὸν.

[u] Prov. xvi. 2. & xxi. 2. Prov. xiv. 12.
Quicquid volunt homines se bene velle putant.

fore it is his approbation that we desire. It is not the Opinion of the Malefactor, nor the Vote of his Fellow-prisoners, but the Sentence of the Judge that must save or condemn. Having therefore such a Tribunal to appear before, let us beg large measures of Gods Grace to lead us; for he will approve of no ways, but what his Spirit directs us into, and that had need be excellent indeed, that appears so to an All-seeing eye. Our lives must not be guided by the loose rules of Custom, if we expect they should be accounted *righteous in his sight*: But they must be ordered by the exact rule of his Holy Word; and then though all the world condemn us, we shall be prosperous here, and finally acquitted hereafter. Perhaps we judge it impossible our ways should ever appear *righteous in his sight*, but we are mistaken; for if we take him for our guide, he will not be strict to mark unavoidable defects. And it is not our Performance, but the effects of his own Grace that he approves of. Nor yet doth he count them righteous for any merit that is in the Works or the Persons doing them, but through the Merits and Obedience of the Holy Jesus, in whose name we therefore make this Prayer, not expecting our Supplications can be heard, or our actions justified for their own worth, but *through Jesus Christ our Lord*; desiring he will please by his Intercession and Merits, so to recommend our Actions and Devotions, that we may be accepted by his Grace, justified by his Mercy, and finally may be for ever glorified with him and for his sake. *Amen.*

The Paraphrase of the Collect for Grace.

[O Lord,] We thy poor finite Creatures upon this earth, do daily remember with much comfort, that thou art [our heavenly Father] and hast pity on us,

and being an [Almighty and everlasting God] art all-sufficient and always able to help us. The remembrance of the dangers of the last night, doth engage us most heartily to praise thee [who hast safely] kept our Souls and Bodies therein, and [brought us] entire in both [to the beginning of this day.] And this thy Providence doth encourage us to beseech thee, graciously to [defend us] from all kinds of evil which this days occasions may expose us to; and to keep us [in the same by thy mighty power] which alone can make us safe. Consider our frailty, O Lord, [and grant, that this day] we may discover and overcome all the temptations of the world, the flesh and the devil; so that [we fall into no sin:] Let us not by any iniquity great or small displease thee, hurt our Souls, [nor run] by our own folly [into any kind of danger,] and that we may avoid all the mischiefs with which we are environed, we pray that we may not be left to our selves, [but that all our doings] and undertakings in spiritual or temporal concerns [may be] this day and ever guided by thy Spirit, and [ordered by thy] wise and faithful [governance,] for while we follow thy direction, thy Grace will enable us [to do always] that which is most profitable to us, and best pleasing to thee, even [that which is] (though imperfect in it self) accounted [righteous in thy sight] O most merciful Judge, [through Jesus Christ] his Merits and Intercession; for whose sake accept and hear us, for he is [our Lord] and only Saviour. [Amen.]

SECT.

SECTION V.

Of the two Collects peculiar to the Evening Prayer.

§.I. WE have chosen this place to insert these parts of the *Evening Service*, because all the following *Collects* are the same in both parts of the day, and the *Hymns* with these two Prayers being all the difference, it is not necessary in our Method to separate the Offices, and this way, every thing comes in its proper place; only omitting what is peculiar to the other part of the day.

The Analysis of the second Collect for Peace in the Evening Prayer.

§.II. In this Collect are three parts:

- I. The Person of whom we ask, who is
  - 1. The beginner of all good: O GOD, from whom all holy desires, all good counsels
  - 2. The perfecter of it: and all just works do proceed,
- II. The Thing ask'd for, described by
  - 1. Its Name: give unto thy servants that peace
  - 2. Its Quality: which the world cannot give,
- III. The Arguments to prevail for it, taken from
  - 1. The benefit of the Petitioners, as a means of our
    - 1. Holiness: that both our hearts may be set to obey thy commandments;
    - 2. Safety: and also that by thee we being defended from the fear of our enemies,
    - 3. Comfort: may pass our time in rest and quietness,
  - 2. The interest of the Mediator: through the merits of Jesus Christ our Saviour. *AMEN.*

A

A Practical Discourse on the Evening Collect for Peace.

§ III. O God, from whom all holy desires, all good counsels and all just works do proceed.] This Collect hath the same title, and seems to have the same subject with that in the *Morning-Office*. And indeed Peace is so desirable a Blessing that we cannot pray for it too often, especially for different kinds of Peace, as it is in the present case, if we well observe it. In the *Morning* we pray for external, in the *Evening* for internal Peace. In the beginning of the day, being to dispatch various affairs and converse with the world, we desire to be preserved from the injuries, affronts and designs of evil men: In the close thereof we request that tranquillity of mind that springs from the testimony of a good Conscience, that when our hearts lie as easie as our heads, our Sleep may be sweet and quiet. The first kind of Peace sometimes the best of men cannot obtain, for the wicked will do wickedly; but even then this inward Peace will support them, and make a calm within when the waves beat most furiously from without. So that this is the most necessary and most advantageous. Wherefore we are taught to ask this (which is called the *Peace of God*) from the *God of Peace*, who is here described to us as the author and finisher of all Holiness and Righteousness, which are the surest and only foundations for a true and lasting Peace. From which we may learn, that there is an inseparable union between Righteousness and true Peace [a], and that we cannot have this Peace, unless it spring from

[a] *Fac justitiam & habebis pacem; tu forte unam habere vis, alteram non vis, —at osculantur hæ, amant hæ; si amicam pacis non amaveris, non amabit te pax.* August. Psal. lxxxv. 10.

holy

holy desires, good counsels and just works. If the Grace of God work these in us, it is not all the slanders [b], the scorn nor injustice of the world can hinder the serene reflections and inward *Peace* of a good Conscience. He that doth not deserve reproach can nobly despise it; and he that hath not provoked his Neighbor to wrong him by any evil doing, can easily bear the greatest of injuries. Whereas if all the world be quiet and none disturb the wicked man, he makes himself restless [c], because there is an enemy within, that upbraids him more loudly, and wounds him more deeply than he can do the *holy* man. Whoever therefore enquires for *true Peace*, let them here behold him, in and from whom are all the causes of it, with Love and Admiration. And let them acknowledge to his Glory and their own Comfort, that he is the author and finisher of every good work [d]. He excites our Affections to desire it, engageth our Will to choose it, and strengthneth our Hands to perform it. There are no holy Thoughts in our minds [e], nor good Purposes in our hearts [f], nor any righteous Actions in our lives [g], but it is in and by and through him. To him then let us make our Supplications, that he will fill our hearts with the motions of his Holy Spirit, the first seeds of all virtue; and by the continuing influence of the same Grace make these *holy desires* spring up into prudent and *religious counsels* and deter-

[b] *Conscia mens recti, famæ mendacia ridet.* Ov. *Bona vita gaudium semper habet.* Isid. Soliloq.

[c] *Si in mundo non est quod timeant, pacem habere putantur; sed pax ista cum conscientia semper litigat, rixatur intrinsecus, & cùm hostem non habet, secum decertat.* Cassiod. in Psal.

[d] Jam. i. 17. Phil. ii. 13. Εἰ γὰρ καὶ ἐφ' ἡμῖν αἵρεσις ἀγαθῶν, ἀλλὰ καὶ αὐτὸ τὸ ἐφ' ἡμῖν θεόθεν ἔχοντες, τί παρ' ἐκείνου χωρὶς καὶ πολλοῦ. Hierocles.

[e] 2 Cor. iii. 5.

[f] Prov. xvi. 1.

[g] Isai. xxvi. 12.

determinations; and by favourable circumstances and addition of strength ripen them into pious and *just works*; and the fruit hereof will be *Peace*. We may chearfully hope and pray, that he that planted the root and sowed the seed, will give us the pleasure of the fruit and comfort of the harvest. And let us beware, since we confess this to be the fruit of Righteousness, that when we seem most earnest in our Prayers for this Peace, we do not wilfully deprive our selves of it, and hinder our own wishes, by stifling holy Thoughts, and breaking pious Resolutions, and neglecting *good Works*. For he that cuts the root and lops off the Branches, must not expect ever to eat of this fruit; and if he complains, deserves to be silenced as the Author of his own misery.

§.IV. **Give unto thy Servants that peace which the world cannot give.**] To ask a thing inconsiderable of a mighty Prince may seem a disparagement, because he can as easily bestow a Province on a faithful Servant, as another can give a small Gratuity. So when we that are the *Servants* of the most High make our Petitions, it must be for such things as are not in our power, nor in the power of any other to bestow. Our Requests must be proportionable to his infinite bounty rather than our deserts. We must ask something which may become his Majesty to give, that our Lord may be glorified by the very expectations of his Servants. We now desire Peace, but it is *such a Peace* as no other hand can dispense; *a Peace* that is *not given as the world gives*, in a feigned Complement or an empty wish at best [h], but in sincerity and with effect; a Peace differing from the *worlds Peace*,

[h] John xiv.27. *Homines plerumque frigidæ tantum ceremoniæ causâ pacem in ore habent; vel si pacem alicui serlò precantur, non tamen eam reipsa dare possunt.* Calvin. in locum.

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in its nature, causes and qualities, in all which it far excels it. This Peace is grounded on the evidence of Faith in that Reconciliation which the Merits of Jesus have procured (*Rom.v. v.1,2.*) between the Divine Majesty and our sinful Souls; from the persuasion whereof ariseth such clear hopes of Pardon, such a lively sense of Gods Love, with such abundant satisfaction therein, and such fixed expectations of eternal Glory thereby, that no ravishments are comparable to the Pleasures of it. And then it is further confirmed by the testimony of a good conscience, (2 *Cor.*i.12.) declaring we have endeavoured to walk answerable to this infinite Love, by a strict observance of all the Will of God; which occasions such a pleasing calm in our Souls, and creates so brisk a delight in every review, that no tongue can tell the joy of such Souls, but only theirs that feel it. This is the Peace which is so sweet and so unmixed, so charming and powerful, that no sinful Pleasures can entice, nor no earthly Calamities force, a holy man from the embraces of it. The *Peace of the world*, if it spring from the friendship and love of men, hath innumerable allays. For this is sometimes no more but gilded Flattery, and a cover for more unexpected and dangerous Assaults, But if true, it can neither support you under, nor secure you against the Anger of God, and must die, when the first of the two Lovers descends to the grave. If it arise from Plenty, it will make your delights wormwood, to remember how quickly you may be stript of them, what excellent things you have given for them, and how speedily you must be taken from them; however your Peace and Plenty must expire together. Give us then, O Lord, that Peace which is grounded on thy Truth and the Merits of Jesus; upon a sense of thy Love and an experience

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of thy Grace; for this can never deceive nor fail us, because it ends in everlasting Peace. And let us not seek this, in the friendships of the Wicked nor the store-houses of Pleasure; but in Jesus and an holy Life, in heavenly Desires, pious Resolutions and religious Conversation. In which the Grace of God will help us, for we are *his Servants* and make our applications to him for it; and since we seek not as the world seeks, no doubt we shall find a Peace so sweet and ravishing, as that nothing which the men of this world know can be compared to it.

§. V. **That both our hearts may be set to obey thy Commandments.**] The Epicure desires Peace that he may wallow in sinful Pleasures; but our first and principal end in this Petition is, that we may have no interruption to our Holiness; because our chief desire is to keep Gods Commandments [i]. And how pleasant will this sound in the ears of him who is the fountain of all *holy desires*, *good counsels* and *just works*; when we wish Peace itself only as a means to Righteousness! I have observed before, that Peace first springs from a holy Life, and now must add, that it increases that Holiness, to which it ows its original, by a reciprocal Gratitude. The Fear of Gods irrevocable Displeasure and the Accusations of Conscience may discourage, and persuade us we cannot safely undertake nor hope to finish a course of Piety. And for want of this Peace our good Desires seldom come so far as religious Resolutions, seldomer to be righteous Actions: But this *Peace* will be as a guard [k] to exclude all such Fears; it will keep us firm in our Allegiance to God,

[i] *De pace temporis, per pacem pectoris, transeamus ad pacem æternitatis.* Durand. l. 4. c. 39.

[k] Phil. iv. 7. Græc. φρουρήσει· *præsidio erit cordibus vestris.* See Rom. xv. 13.

God, and make us abound in hope and constancy to the end. For by this Peace we tast the sweetness of Religion, the winning and yet solid delights it doth afford. And hence it comes to be so far esteemed above all other things, that nothing can be able to separate us from the Love of God[1]. Thus his Favour becomes our Joy, his Spirit our Comforter, his Grace our Help, and his Glory our Reward. And would any reject these Privileges, and cast away these Advantages for Honour, Pleasures, Profit or Friends? Break his League with Heaven, to make such Friendships? Can any man that ever tasted the living Waters of the Divine Grace, long for the corrupt and standing Pool of any sublunary Contents? If we desire our hearts should be so fixed, let us beg an experience of this Peace. Nothing draws us more powerfully, ties us more closely, nor keeps us constant more surely than this. For thus we shall learn to love Holiness itself, and to welcome all good Motions, and diligently to improve them till they bring forth their desired fruit.

[1] *Qui in malis fuerit & conversus est ad bonum, dum gaudet de bonis quæ invenit & recordatur malorum quæ evasit, difficulter redit ad malum.* Opus imperfect. in Matth. apud S. Chrysost. Hom. 2. cap. 2.

§. VI. **And also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour.** *AMEN.*] The sum of our Happiness on earth is *to lead quiet and peaceable lives in all godliness and honesty*; and if we can obtain the *Peace of God*, we may be happy in both these. And since our heavenly Master not only delights in the Holiness, but *hath pleasure in the Prosperity of his Servants*; we use it as an argument to move him to grant us

us this Peace, by representing that it will complete our Felicity; for it will fix our hearts in the Obedience of his Laws, and will make our lives most comfortable. He must be highly base that will injure and offend an innocent and blameless man, a Friend of Heaven, who deserves and gains the Affections of most men [m]. Yet if such an one be injured, he is sure of the aid of an *Almighty Defender*, and his own heart being filled with the Peace of God, he enjoys tranquillity in his own Breast, and is not to be constrained by Violence from without, nor cannot be terrified by any Fears within: For since his Care is to please God, he daily experiences that heavens eye is over him, and is more and more confirmed that his foundation is sure. And thus be it night or day, he can pass it over with all inward quietness, so that nothing in this world can make such an one miserable. Let us be earnest then with the Author of all Holiness, to give us that Peace which may be the nurse and guard of our Piety, the support and comfort of our Lives, that our Days may be safe and our Nights pleasant. and every moment engage us to new acts of Praise. And let us beg this Peace for the merits sake of Jesus, who hath purchased a Covenant of Peace with his precious blood; remembring we deserve by our sins to live in perpetual disturbance; but for his sake we may hope for Peace, and desire it as the readiest way to temporal, yea and to eternal Happiness. *Amen.*

[m] *Qui infra diligitur, idem & supra diligitur.* R. Mos. Æg. *Sat fautoris semper habet qui rectè facit.* Seneca.

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The Paraphrase of the Collect for Peace in the Evening Prayer.

[O God,] the giver of every good and perfect gift, [from whom] and by whose grace [all holy desires] first spring up in our hearts, and [all good counsels] and holy resolutions grow, till they bring forth the fruit of righteous actions: [and all just works] with that true Peace which flows from them [do proceed] from thee. Wherefore, gracious Lord, [give unto] us that acknowledge our selves [thy servants] such firm persuasions of our reconciliation to thee, and such comfortable testimonies of our obedience to thy Will, that we may ever enjoy [that peace which] is so sweet and sure, that [the world] with all its Friendship and Plenty [cannot give] any Peace worthy to be compared with it. Grant us so to taste this delicious fruit of a holy life, [that both our] wavering and inconstant [hearts] by the experience of this Peace [may be set] firmly and resolved stedfastly [to obey thy commandments] to the increase of our Piety; [and also that by thee] and thy gracious Providence [we being defended] from the power and malice, and preserved in safety [from the fear of our enemies] may never be hurt, terrified or disturbed; but [may pass our time] which thou shalt afford us on this earth [in rest] from our foes, [and quietness] in our own minds. Grant us, O Lord, therefore this Peace for the sake, as it was obtained [through the merits of] thy Son [Jesus Christ our Saviour. *AMEN.*]

SECT.

The Analysis of the Evening Collect for Aid against all Perils.

- §. VII. This Collect hath only two parts:
  - I. The Petitions for
    - 1. Mystically, Knowledge: Literally, Comfort: — Lighten our darkness we beseech thee, O Lord,
    - 2. Safety, intimating
      - 1. The Means by which we must be delivered: — and by thy great mercy defend us
      - 2. The Evils fro which: — from all perils and dangers
      - 3. The Time in which: — of this night,
  - II. The Motive urged to obtain them: — for the love of thy only Son our Saviour Jesus Christ. *AMEN.*

A Practical Discourse on the Evening Collect for Safety.

§. VIII. [Lighten our darkness, we beseech thee, O Lord.] The declining of the day doth now mind us of the approaching Darkness, which will shortly wrap us in the shadows of the Night. And what Petition more seasonable therefore, than with holy *David* to beseech God to *enlighten our darkness* [a]? For the Night is sad and terrible, in it we can see nothing with our bodily eyes to entertain or to chear us; and we seem exposed to all the mischiefs [b] of *Satan* and those Instruments of

[a] Psal. xviii. 28. Vulg. *Deus meus illumina tenebras meas.*

[b] *Versuta fraus & calida amat tenebris obtegi.* Prud. & Ovid. Met. 2. —*Conscia culpæ, Conspectum lucémq; fugit tenebrisq; pudorem Celat.*— John iii. 20. Job xxiv. 17.

his who fly the Light, and hope to cover their sin with this sable Mantle: Our Dangers are many, and our Fears are sometimes more, especially if our eyes be closed by Unbelief as well as Darkness. If we behold not the Divine Providence watching over us, and the Angels encamping round about us, the very apprehension of the perils of a dismal Night may damp our joy, and startle our courage, and make us cry out with the Prophets Servant, *What shall we do* [c]? But let us intreat the Lord to fulfil his Promise, that *light may arise in our darkness*, that is (in Scripture-phrase) Comfort in our Sadness: That our hearts may by Faith and chearful Thoughts, by the assurance of his Providence and the operations of his Grace, be joyful and pleasant; and that the shine of his countenance may make our Nights bright as the Day illuminated by the Meridian Sun. For the inward Comforts of Gods Spirit, and a sense of his Care and Favour, when the Soul is in fear or sadness, do cheer and refresh more than a sudden Light doth the wandring Traveller in a gloomy Night. These make our dwellings a *Goshen*, while the wicked have thoughts black and dismal; *Egypt* is veiled in a horrid shade, and terrified with the dark side of the Cloud, while the people of God *are led all the night through with a light of fire*; so that the Darkness and Light to them are equally safe and comfortable. Or if we desire to spiritualize the Petition more, we may take occasion from the approaching Night, to enlarge our Meditations upon our spiritual ignorance and blindness by nature, by which our Souls are veiled and in the dark; so that we often wander out of the way. We stumble in the day, and are in danger to run into the shadow

c 2 Kings vi. 15, 16, 17.
d Psal. cxii. 4.
Χαρὰν φῶς λάμπει, τοῖς νωθοῖς σκότος. Eccl. v. 17. Psal. xcvii. 11, &c. Adrian. Isag.

dow of death, till the day-spring from on high visit us, and give us that true knowledge which is usually set out under the name of *Light*[e]. Wherefore let us humbly beseech our gracious Lord to let the Sun of righteousness arise upon us, for whoever follows him doth not wander nor *walk in darkness*, (*John* viii. 12.) and that we may *take heed to Gods Holy Word as to a Light shining in a dark place*, (*2 Pet.* i. 19.) and a sure guide to true blessedness. And then our Knowledge shall increase, and we shall keep the right path till we arrive to that eternal Light which shall never be extinguished. When our hearts are clouded with Grief, shadowed with Ignorance, and benummed with dreadful Apprehensions, we are taught to lift up our thoughts to the Father of Lights, and the God of all Comfort, who dwells in that Light to which no mortal eye can approach, whose Countenance is clear as the Sun and bright as Lightning. And if we can by our beseechings obtain his favour to shine upon us, no doubt it will turn our Night into Day, our Sorrows into the Joys of the Morning. While we are in the darksom Cell of this lower world, we think of our glorified Brethren who dwell in a perpetual Brightness and everlasting Light, and we long to be with them when it may please God. But in the mean time we hope he will support and recreate us with some glimpses of those beams of which they have the constant and full fruition.

e Luke ii. 32. Hebr. vi. 4. *Illuminati*, i. e. *edocti*.

§. IX. **And by thy great mercy defend us from all perils and dangers of this night.**] Comfort and Safety are those two things which make a happy Night. And of whom should we ask these, but of *God the Lord who is a light and defence*, (*Psal.* lxxxiv. 11.) The hopes of his Love makes it comfortable: But lest we should

be deceived in those hopes; we pray also that his Mercy and Power may keep us safe. We may easily perceive we are most miserable without his Providence, especially in the night-season; for then *Satan* prepares most violently to assault us, supposing *it is his hour and the power of darkness*. And alas how easily may we then be enticed with Pleasure, transported with Malice and Revenge, or disturbed with evil Fancies or Imaginations! When the Soul is heavy, the Senses dull the Stomach loaden, the Flesh strong and the Reason weak [f]! when the Curtain is drawn and we think no eyes see us, neither Judge, Witness nor Accuser can espy us, how open are our Souls then to all dangerous Temptations? And yet our temporal concerns are not more safe; for how soon may we be seized by Diseases or sudden Death, or made miserable by Thieves and Robbers, Burnings or Inundations? Are not our Lives and Limbs, Estates and Friends liable to loss and mischief both suddenly and unavoidably? Go we then with all speed to our merciful Father, and let us represent our condition to him; the consideration whereof will both humble us and make our Requests more zealous, and mollifie him and make him more ready to grant them. He will be moved to compassion, to see us chained by Night and Sleep, helpless and exposed to all mischiefs of Soul and Body, and will send his Grace to *defend* our Souls, and his Angels to guard our bodies that none of these *perils* shall hurt us. And then our Morning-Praises must own it as an act of great Pity. How dare you suffer your eyes to sleep in the midst of such Armies of Perils, before you have besought him that *never slumbers nor sleeps* to

[f] *Stomachus æger, mens somnolenta, animus occupatus— tunc omne nefas suadere contendunt, quando nullus arbiter culpæ, nullus criminis conscius, nullus potest esse erroris testis.* Ambr. in Psal. cxix. part. 8.

to save you from them? But if any be so confident, it is not Courage but desperate Stupidity and Inconsideration that makes him so daring. The good man begs for Protection for *this Night*, and so again for the next, and every time with a new Devotion, having warmed his heart first with apprehensions of his own dangers, and insufficiency to escape them

§. X. **For the love of thine only Son our Saviour Jesus Christ.** *AMEN.*] Although with the Disciples we may be somewhat afraid when we enter into the cloud, yet we must beware the darkness do not shut up the eye of our Faith, by which we may behold him in whom God is well-pleased, when our bodily eyes are closed. And if we discern him by Faith, that very sight will *make our darkness to be light*. For we may run to him and approach the Throne of Grace with him in our arms. The *Molossian* King was by Law obliged to grant any Petition offered by one that brought his Son with him. And the King of Heaven cannot deny us, when we most truly and humbly disclame our own Merits, and beg his Protection *for the love* he bears to the holy Jesus, who was the Delight of his Soul from all eternity, and yet he became one with us in his Incarnation, and made us one with him in our Regeneration; and we are the members of his Body and the price of his Blood: so that the Father loves *us* in and for him, that have nothing attractive or lovely in our selves. Again we intreat him to save us *by all the love* which Jesus bears unto us, to whom we are near as his own Flesh, dearer than his own Life, more esteemed than fallen Angels or a thousand worlds: for *his delight is with the sons of men*, (*Prov.* viii. 31.) Wherefore we beseech our heavenly Father by that which will move his Bowels towards us, by his own everlasting Love to us and his Affection to his only Son,

and by the inexpressible Love of that his Son to us, to give us a Night comfortable and safe. We are in darkness, but our Head is in a never-ceasing light; and he that gave him to redeem us from eternal darkness, will not suffer us to perish in spiritual darkness, nor leave us exposed to the mischiefs of one Night, that will so soon be over-past. If our Affections be as fervent as this Argument is forcible, 'tis sure this Petition will not be denied.

The Paraphrase of the third Collect for Aid against all Perils.

Let the assurance of thy Providence, the comforts of thy Grace, and the beams of thy Favour [lighten our darkness] and remove the discomfort of the approaching Night: [we beseech thee] to make it sweet and safe to us [O Lord] thou Father of Lights; [and by thy great mercy] behold and pity the various miseries and mischiefs that we thy poor helpless Creatures are exposed unto: that thou maist preserve and [defend us] in our Souls and Bodies, Estate and Friends, [from all perils and dangers] which might befal us in any part [of this night.] Grant this, dear Father, (not for our merits, but) [for the love] thou bearest to the Person [of thy only Son,] and to us for his sake, since he is [our Saviour,] even [Jesus Christ our Lord] and our Redeemer. Amen.

SECT.

SECTION VI.

Of the Collects for the King and the Royal Family.

§. I. THe Church of *England* is famous above all other Churches, for her intire Loyalty to the King, which may be seen not only in the Lives of all the true Sons thereof; but in these Prayers, which are prescribed, to be daily made therein for his Majesties Welfare; which no Offices in the world can parallel. And that we may repeat them with hearts full of Loyalty and true Devotion, we will more particularly explain them in our usual Method.

The Analysis of the Prayer for the Kings Majesty.

- § II. This Prayer hath two general Parts:
  - I. The Confession of the King of *Heaven* acknowledging
    - 1. His great Goodness: — O Lord our heavenly Father,
    - 2. His Supreme Authority: — high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes,
    - 3. His Universal Providence: — who dost from thy throne behold all the dwellers upon earth,
  - II. The Petitions for his Vicegerent on *Earth*, requesting
    - 1. A special Providence over him: — most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES,
    - 2. All kinds of Blessings for him,
      - 1. Spiritual:
        - 1. Grace: — and so replenish him with the grace of thy holy spirit, that he may always incline to thy will, and walk in thy way;
        - 2. Gifts: — endue him plenteously with heavenly gifts,
      - 2. Temporal:
        - 1. Prosperity: — grant him in health and wealth long to live,
        - 2. Victory: — strengthen him that he may vanquish and overcome all his enemies,
      - 3. Eternal, with the general Motive: — and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *AMEN.*

A Practical Discourse on the Prayer for the Kings Majesty.

§. III. **O Lord our heavenly Father.**] The Almighty and Eternal God is (without dispute) the King of Heaven and Earth, and supreme Governour of all the world. But since his Throne is in Heaven, he is pleased to constitute Princes his Deputies on the Earth, which he hath given to the Children of men [a]. Wherefore since *by him Kings reign* [b], we submit to his appointment of them, and revere his Majesty in them, and to him we make our Supplications for them, who hath Power to defend them, as well as Authority to create them. And he must needs have a peculiar regard toward them and love to them, because they are anointed by him to administer his rights among us. This hath encouraged all Nations to pray for their Governours so universally, as if it had been an agreement among all Mankind. To omit the Heathen Sacrifices and Prayers for their Kings and Emperors, we shall find two Psalms [c] which were used by the Jews as Forms of Prayer for the King. And both by Gods Command, and the desire of the *Persian* Emperors (who then were Rulers over that people) Supplications were made to God in their behalf [d] by those Jews, who were under their Protection. But to come nearer, we Christians are most expresly commanded by God and

[a] Psal. cxv. 16.
[b] Prov. viii. 15.
Nos judicium Dei suscipimus in Imperatoribus, qui gentibus illos praefecit; id in eis scimus esse quod Deus voluit, ideoque & salvum volumus esse quod Deus voluit. Tertul. Apol. c. 32.

[c] Psal. xx. & lxxii.

[d] Ezra vi. 10. Jerem. xxix. 7.

and his holy Apostle [a], *to pray for Kings and all in Authority*: So that it was ever a part of the Churches Publick Devotions, to intercede for the Emperors and Princes even while they were enemies to the Faith, as all Antiquity doth evince. Much more when the Powers of the world became Christian; for then they named them in their *Offices* with titles expressing the dearest Affection and most honourable Respect. And surely since we meet in Publick, to pray especially for Publick Mercies, there is not any temporal Blessing that is of so universal concern, as that we should have righteous and religious Kings, guided by wise Councils, and living in Prosperity and Peace. For this (as the Apostle himself observes) is for every mans Peace [t]. He bids them pray for Heathen Kings, since the Government of a Heathen or a Tyrant is better than Anarchy or Confusion. And if the Preservation of such were advantageous to Christianity, how much more then are we obliged to call upon our *heavenly Father* for the welfare of Christian Kings, who are Fathers of their Country and nursing Fathers to the Church [g]; who execute Justice and defend Religion, and do good to all quiet and peaceable men. Therefore we here call God *our heavenly Father* to signifie, it will be a great

[a] 1 Tim. ii. 1, 2. *In obsequio quotidiano — & pro regibus & pro his qui in sublimitate positi sunt orandum est.* Chrys. in Tim. ii. *Pro potestatibus seculi.* Tertul. Apol. *Obsecramus Deum pro tranquillitate mundi, pro Regibus.* Cyril. Catech. 5. *Pro fidelissimis & Deo dilectis Imperatoribus.* Liturg. Chrys. *Memento, Domine, pliissimi & fidelissimi Imperatoris.* Basil. in Liturg. *Pro Rege preces fiant.* Concil. Berkhamsted. c. 1. An. 697. Spelman.

[t] *Illorum namque salus est nostra tranquillitas.* Theophil. in 1 Tim. ii. *Ostendit in nostrum lucrum cadere ipsorum incolumitatem.* Oecum. in locum.

[g] Numb. xi. 12. Isai. xlix. 23.

great demonstration of his Love to us and Care of us, if he please to preserve our Prince whom he hath set over us.

§. IV. **High and mighty, King of Kings, Lord of Lords, the only Ruler of Princes.**] We ought to beware that while we give *Cæsar* his due, we rob not God of his. The Splendor of Royal Majesty might be apt to dazle us, and make us imagin it had no Superior nor needed no Supporter. To prevent which the Church hath selected out of Holy Writ, those glorious Attributes of God, which declare him to be *higher* than the Kings of the Earth, (*Psal.* lxxxix. 27.) We see every head uncovered before mortal Princes and every knee bending to them, which shews they are high in dignity: But there is one higher than they, (*Eccles.* v. *v.* 8.) who hath greater Reverence paid him by Angels, than these by their most dutiful Subjects. If earthly Kings be judged mighty in Power, because of Guards and Revenues, their Forts and Armies; then who can estimate his Power and Might, against whom such Preparations are nothing, since he speaks in Thunder, and can arm all the Hosts of Heaven, nay the meanest Creatures upon Earth to destroy the highest and mightiest of the Sons of Men. Yet if Kings and their People do confess, with holy *David*, that he is the *most high* and to be feared, (*Psal.* xlvii. 2.) his Might shall be the support of their Dignity and their Power, which is assuredly the wisest course; for they can never be higher than when they submit to the Most High, nor stronger than when they trust in the Almighty. He who is not only above them as being higher in Dignity and greater in Power, but supreme over them, a *King of Kings and Lord of Lords* [a], who hath not only some petty Princes of a few Provinces his homa-

[a] Dan. ii. 47. 1 Tim. vi. 15.

homagers (which is all the greatest Empires in the world can boast of) but all mortal Princes are his Vicegerents, since he hath and ever had the absolute disposal of all the Kingdoms upon Earth, setting up one and pulling down another, as it pleaseth him. It may be accounted dishonour to a Prince to crave aid of his Equal; but let not the greatest Monarch blush to bend his knee to the Supreme Majesty of Heaven, whose Vassals and Homagers are all the Governours of this lower world, who wear their Crowns by his donation, and must resign them at his command. How can Kings or Subjects want relief, that humbly and earnestly sue to this blessed only Potentate, *the King of Kings?* If we that are by the Supreme Disposer of all things, placed under Authority, want any thing in or for our Governours, let us apply our selves to him who is *the only Ruler of Princes*, and hath the hearts of Kings in his hands, (*Prov.* xxi. 1.) he can persuade, convince and turn them, when they will not take advice from their Inferiors. And he only is the Judge of their actions, since they are his Servants and Substitutes, to their own Master they must stand or fall, and are only accountable at his Tribunal [1]. And therefore we have so much the more need to pray for them to their great Lord, that he would direct them to do well, and guide them who are to rule us; that this their mighty Power may be our Safety and our Peace; for if it should be otherwise (which God forbid) we neither will nor can oppose them, having no other Arms against our Prince, but

[1] Πρὸς γὰρ τοὺς τῆς αὐταρχείας ὁ Θεὸς μόνος κρείττων δυνάστης. Xiphilin. *Vide* Psal. li. 4.

Neque enim ullis ad pœnam vocantur legibus, tuti imperii potestate, homini ergo non peccavit cui non tentabatur obnoxius. Ambros. de loc.

Nulla creatura judicat regem sed solus Deus s.b. Pirk. Aboth.

Prayers

Prayers and Tears [k]. But why should we doubt, since we pray to him that can over-rule the greatest Kings, and will not suffer this, unless it be as a just punishment to our Iniquities? Finally, let all this create in every soul most honourable opinions of this great God, and fill every heart with Reverence that is before him, when we see our dread Sovereign and all the mighty Monarchs of the Christian World, doing Obeisance to his footstool, and laying down their Crowns at his feet, acknowledging they received their Dominions from him, and hold them by his favour; and declaring they trust not in the multitude of their People, strength of their Cities, nor prudence of their Councils: but though they have Armies and Navies terrible and numerous, and Revenues unaccountable, they come to the Throne of our God to Petition for his help, and all their faithful Subjects attend on them and joyn with them: Who then would not fear before him and trust in him; express all possible lowliness in his presence, and give him all imaginable Glory, who liveth and reigneth over all from the beginning, and shall do so for ever and ever?

[k] *Lacryma mea arma mea sunt — aliter nec debeo nec possum resistere.* Ambros. Orat. in Auxent.

§. V. **Who dost from thy throne behold all the dwellers upon earth.**] It is an infallible Maxim that *the less is always blessed of the greater*, (*Heb.* vii. 7.) Wherefore being to beg a Blessing from the King of Heaven for the Rulers of this world, we must first acknowledge they are inferior to him, in the extent of their Dominion, as well as in the quality of their Dignity, Power and Authority. There is a *Providence* in Scripture attributed to Governors [l], who as they sit on their Thrones above all their Subjects,

[l] Acts xxiv. 3. Gr. Διὰ τῆς σῆς προνοίας.

so

so, that Height, is the emblem of the Advantage they have to behold, and a Monitor of the Duty lying on them, to take care of all that are under their charge. But the most vigilant Princes with all their faithful Ministers (who are as so many eyes and ears to them) find it difficult enough to oversee and provide for the inhabitants of one Kingdom. Whereas the *King of Kings* hath the *Heaven for his throne and the Earth for his footstool* [m]; and as he sits higher, so he sees further than they. *From his throne he beholds all the world*, the meanest are not below his cognisance, nor the greatest above his reach. He sees and rules all, which gave ground to that *Egyptian* Hieroglyphick, which represented God by *an Eye in a Scepter*, the emblems of Providence and Authority. And in the sacred Pages the same thing is expressed by the Phrase of *Beholding from his throne* [n]. For the Divine Majesty is no idle Spectator, but improves the Height of his seat and the universal Prospect he hath from thence, to the Good of all Mankind. His Eye denotes his Care, for he sees the necessities [o] and considers the wants and desires of all men, and of every particular, and orders his supplies accordingly, So that his Providence and Dominion is over all the earth, and no Monarch need account it a dishonour to bow before this mighty Lord and his glorious Throne.

[m] Αὐτὸς δ' αὖθις ἐπ' ἔσχατον ἐσήειχ[ε]αι χθονὸς ἐν θρόνῳ, γαίῃ δ' ὑπὸ ποσὶ βέβηκεν. Orpheus. Isa. lxvi. 1. Psal. xcvii. 9.

[n] Psal. xxxiii. 14. Isai. lxiii. 14.

[o] Psal. xxxiv. 15. Gen. xxii. 14. *Deus videbit*, al. *providebit*.

§. VI. **Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King** *CHARLES*.] Since all Mankind is under the eye and care of God, no doubt he hath an especial

cial regard to Kings and Princes, on whose safety the welfare of all the rest (next under his own Providence) doth depend [p]. He chiefly delights in men, as they are united into Societies by Charity and Laws; and for the preservation of these unions, his principal care is for those he hath set over them, who are the bond of the rest. We may therefore chearfully pray for an especial and more particular Providence over *our gracious King*, because God doth usually grant this, and because *he* needs it more than ordinary persons do. His Duty is more difficult, his Abundance exposeth him to more temptations, and his Height to more dangers than any of his people; and yet his Preservation is far more necessary and of universal concernment [q], for he is worth ten thousand of us, and we had need pray heartily to God to save him who doth defend us all. He stands in need of more Wisedom to direct him, more Power to protect him, more Care to preserve him than other men; and therefore we pray that the King of Heaven will shew a particular favour to him. A pious and religious King doth as earnestly seek and as much value a favourable look from the Majesty of Heaven, as any of his Courtiers do a smile from his countenance. *Lord*, (saith holy *David* [r]) *look upon the face of thine anointed, and thou wilt make me glad with the joy of thy countenance, yea more joyful than the worldling is in the increase of his admired wealth.* And methinks it should fill our Souls with awful

p *Nihil est illi principi Deo acceptius quam concilia cœtusq; hominum, quæ Civitates appellantur, earumq; rectores & servatores hinc profecti huc revertuntur.* Cicer. Somn. Scip.

q 2 Sam. xviii. 3.

Ἀρετῆς σωφρόνων ἔργον σώζειν τὰ ἄπαντα ἀλλὰ σώζοντα. Plutarch. in Vit. Pelopid.

Cùm tot ab hac animâ populorum vita salúsque Pendeat.—— Lucan.

r Psal. lxxxiv. 9. & xxi. 6. & iv. 7, 8.

awful and noble thoughts of our glorious Lord God, to see Kings, *in the light of whose countenance is life, and whose favour is as dew upon the grass*, (*Prov.* xix.6. and *ch.*xvi.15.) courting so humbly and needing so mightily the favour of the Majesty of Heaven. Let us join our most hearty requests, that what our dear Sovereign wants and wishes he may have. If he were a *Saul* or a *Nero*, we should sin in ceasing to pray for him (1 *Sam.* xii.23.) but no Affections nor Passions are too fervent, no opportunities too often to call upon God for our *gracious King*, who is our lawful and natural Liege Lord, a just possessor of his Crown, a worshipper of God, a *defender of the Faith*, a maker of good Laws and an executor of the same; who secures our Rights, protects us from publick Enemies and private Frauds, and endeavours to choose fit and faithful Governors both for Church and State. For such an one we must pray not only out of obedience to God and the Churches order, but out of our private Love and particular Affection, as S. *Ambrose* [f] did for the Emperor *Gratian*. To quicken us whereunto we may do well to call to mind the Miseries of the Church of God under persecuting Heathens of old, later furious Romanists, and the particular Calamities of this Church under the late Usurpers; and then we shall discern what Praise we owe to God and what Love to our gracious King, whose Name ought to be so dear to us, that we should wish it written in Heaven and registred in the Book of Life, as well as in the leaves of the Churches Devotions.

[f] *Méq; non solùm officio publico debitas pendere preces, sed etiam amore privato.* Ambros. Ep. ad Gratian.

§. VII. **And so replenish him with the Grace of thy holy Spirit, that he may always incline to thy will and walk in thy way.**] Grace is so constant a compa-

companion and so certain an effect of the Divine Favour, that the Greek expresseth both by one word. So that if we can prevail with God to look favourably on our Sovereign, we may be assured he will give bountifully to him. And since the first and choicest of his largesses, is *the Grace of his Holy Spirit*, we first beg, that he may have a constant and bountiful supply of that, of which he needs a double portion. For the Temptations of a Prince are many, to Pride and Luxury, to Carelesness and Vanity; his faithful Friends very few, who either will or dare inform or advise him without Partiality and Self-interest; his Concerns are weighty, since the welfare of Church and State depend upon them; his Example prevalent, and usually made the encouragement of Virtue, or the excuse of Vice. All which declares the Danger of Governors to be very great to fall into evil ways, and their Preservation from them to be the greatest Blessing; wherefore all faithful Subjects and good men cease not to pray, that he who rules us may be governed by *the Will* and *walk in the ways of God*; and then Judgment shall be executed, Religion maintained, the Nation shall remain in Peace and the Church in Prosperity, the Kingdom established, the King and People exceeding happy in each other. Evil men (for their own designs) may advise their Prince to attend nothing but the pursuing his own inclinations, and to walk in the ways of his own heart; but the Church knows it is his Happiness, Honour and Interest, to will according to the Will of God, and act according to his Law, and therefore orders us to pray for such abundant measures of Grace, as may incline his heart and guide his life into all the paths of true Holiness; that his eminent Dignity may make his Virtue exemplary and conspicuous, and that may reflect again a lustre upon his Honour, to make him still more

glorious. And to encourage this Petition, we may remember, it is desired in Heaven as well as on Earth, by him that can give as well as by us that ask: For God himself enjoins the Prince to have always beside him a Copy of his Law [t], to read on it, meditate in it, ask counsel of it [u], and walk according to it, that he might prosper all his days. And from thence came that Ceremony (still in use) of delivering the *Word of God* to the *King* at his *Coronation*, (2 *Kings* xi. 12.) the substance whereof is fully expressed in this excellent Sentence, which will most heartily be put up by all that desire the Glory of God, the Benefit of the Prince and the Welfare of this Nation.

[t] Deut. xvii. 18. Josh. i. 8.
[u] Psal. cxix. 124. Heb. *Viri consilii mei sunt.*

§. VIII. **Endue him plenteously with heavenly gifts.**] In the first ages of the world there were usually many visible effects of the descent of the *holy spirit* [x] upon such as were chosen to govern the People of God, to beget in those under them a reverent opinion of these Persons, whom all the world hath ever accounted sacred. And there are still some footsteps of these miraculous Gifts in the *Power of Healing*, which God hath bestowed upon the lawful Heir of this Crown, as a testimony that our King is the Lords Anointed: To which Gift we beseech our heavenly Father to add *the spirit of Wisdom and Understanding, the spirit of Counsel and Might*; which are so necessary, that in our Prayers as well as *Solomon*'s Choice [y] they have the precedence of all outward Blessings. For these *gifts* will enable him to determine intricate cases, to manage weighty affairs, to coun-

[x] Numb. xi. 17. Judges xiii. 25. 1 Sam. x. 10. & Chap. xvi. 13.
[y] 1 Kings iii. 9, 10, 11. Ubi Grotius ex Menand. Ἀρχῶν, στρατηγός, ἡγεμὼν εἶμι, πάλιν Σύμβολος ὁ διαφέρων λογισμῷ πᾶσ' ἔχει.

countermine subtle devices, to disentangle cunningly proposed counsels, in which, general usefulness and the advisers self-interest are commonly closely twisted. Wherefore we pray that he may have so quick an Apprehension, so sound a Judgment and so couragious a Mind, that (like many of his Royal Progenitors) he may with a spirit almost Prophetical unriddle the dark intrigues of Policy, and with an Heroick Resolution break through the most rugged Difficulties; that he may neither fear his Enemies, nor too much incourage any of his seeming Friends; that he may neither be lifted up in Prosperity nor dejected by Adversity, and may tread the narrow path between Justice and Clemency, Severity and Indulgence: and we are to hope that he who hath advanced *our Sovereign* to this Dignity, will be mindful of the necessities of his own Anointed, and fit him for the place he hath called him to; so that all his People may reverence and love him and be happy under the Government of so wise and religious a Prince.

§. IX. **Grant him in health and wealth long to live.**] Though *Solomon* chose Wisdom and Grace, yet God added beyond his Promise, Riches and Honour, long Life and Health, as an accessary to the former [z]. Wherefore according to our Saviours rule we pray for those in the first place; and now we hope our all-sufficient Lord, who hath endless treasures of all sorts, will not deny us these temporal Blessings, which are requisite to his external Felicity. And we have the Primitive Christians * for

[z] 1 Kings iii. 11. Matth. vi. 33.

* *Nos enim pro salute Imperatoris Deum invocamus æternum.* Et paulò post, – *Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, &c. & quæcunque hominis & Cæsaris vota sunt.* Tertul. Apol. cap. 30. *Sacrificamus pro salute Imperatoris (sed Deo nostro & ipsius, sed quomodo præcepit Deus) purâ prece.* Idem ad Scapul. c. 2.

our example in this as well as in other things; who though they would offer no incense to false Gods for the *health and safety* of the Emperor, as the Gentiles did, yet did daily and earnestly sacrifice to the true God, with fervent Prayers beseeching him to give their Princes *Health* and *Wealth*, *long Life* and *Peace*, and whatsoever *Cæsar* or any man could wish for or desire, as we learn out of *Tertullian*, and all the antient Liturgies. But we must take these words in their full latitude, and so they will comprehend all outward Blessings, so *Health* signifies not only the good temperament of the Body, but (as the Latin *salus*) safety from all dangers [a]. And *Wealth* intimates not only Riches, but all manner of Plenty and Prosperity [b]. And a *long Life* is to be interpreted of a life of Comfort and Happiness; for the life of the miserable is almost a continual dying [c]. And now let us put all these together, and the sum will be, that we earnestly pray, that his Majesties *life* may be long, and his years many and prosperous; that he may be freed from sickness and want, that so his Reign may abound with all Blessings Which we ought earnestly to desire for our own sakes, because it is our concern, the Supreme Power should be always vigorous and safe, prosperous and abounding in all plenty, that he may be a terror to his Enemies, and a defence to his loving and loyal Subjects. In his safety we are safe, his *Health* and *Wealth* enables him to secure us in that which is ours; since his Strength and his Time, his Treasures and his Power are employed and expended for the common good. And because changes are always dangerous, sometimes destructive to a Nation, we pray that our King

[a] Isaiah lviii. 8.
[b] Job xxi. 13. 1 Cor. x. 24.
[c] *Non vivere sed valere est vita.* Prov. Rab. *Ita* 1 Kings i. 31. Dan. ii. 4.

King may be long preſerved in his gracious Reign over us. And no doubt his *Majeſty* ſhall fare the better for the fervent Prayers of the Church, which he hath ſo well deſerved by being the Reſtorer and Defender of its antient *Doctrin and Diſcipline*.

§. X. **Strengthen him that he may vanquiſh and overcome all his enemies.**] *Guicciardine* the famous Hiſtorian tells us, that the conſtant oppoſition of the Popes to the Emperors, had occaſioned it to paſs for a Proverb (*Proprium eſt Eccleſiæ odiſſe Cæſares*) that it was natural to the Church to hate the Emperor. Which how juſtly it is ſaid of the *Roman* Church, the world knows. But 'tis ſure nothing is more contrary to the Principles and Practice of this our Church, who may rejoice and glory in her fervent love of her gracious King, her devout Prayers for him, and her conſtant Loyalty to him and his Royal Progenitors. So that I hope, it may be more juſtly ſaid, that it is natural to the true Sons of the Church of *England*, to love the King. Whoever loves the Peace of the Church doth heartily pray for the flouriſhing of the Crown; becauſe they live and grow together; and he that is a Friend to one, cannot be a Foe to the other. His friends are our friends, and his enemies our enemies. For whoever attempts to ſmite the Shepherd [d], ſeeks to deſtroy the flock, and he is a mortal foe to the whole Nation [e]. I know nothing ſo common with Rebels and Uſurpers, as to pretend love to thoſe they would ſtir up againſt their lawful Prince; but it appears to be Ambition and Covetouſneſs, in the latter end; and ſuch perſons deſign to riſe by the fall of many thouſands. Or if Religion ſhould be the ground of

[d] *Si quis ovem jugulat, gregem imminuit; at qui paſtorem tollit, omnes diſſipat.* Chryſ. in 1 Tim. ii.

[e] *In reos majeſtatis & publicos hoſtes omnis homo miles eſt.* Tertul.

of the quarrel, besides our late sad Experience, Reason will tell us, that War and Faction, Injustice and Cruelty, can never lodge in those breasts where that pure and peaceable quality doth dwell. If it be a forein Prince that opposeth our King, he is a Robber and unjust to invade his neighbours rights; if he be a Subject who riseth against his Sovereign, he hath renounced Christianity with his Allegiance, and is to be esteemed a troubler of our *Israel*[f]. Therefore whosoever they be that are *enemies* to the King, or whatsoever the pretence be, we wish they may never prosper in that black Impiety of unjust Invasion or unchristian Rebellion. And how exactly our Fidelity and our Devotions in this, agree with the rites and manners of the first and best Christians, may appear to any discerning person[g]. We know the Emperors when Heathens, and afterwards, obtained many and great Victories by the Christians Prayers; for which cause one of the Legions[h] was surnam'd *the thundring Legion*: and let us pray in hope our Prayers shall not be less effectual for a Prince of the right Faith; that so the *enemies* of his Soul and of his Life, the *enemies* of his Crown and Dignity, may either be converted, or else discover'd, defeated and deservedly punished; and then we may live in Love and Peace, and give the glory of our Safety to him who strengthens the hands and hearts of all faithful Subjects, and gives the Victory to his Anointed.

f *Nisi fallor, usurpator bellum infert, Imperator jus suum tuetur.* Ambr.

g *Pro piissimo & à Deo conservando Imp. nostro omniq; palatio & exercitu ejus, — pro quo pugnare Dominum Deum nostrum dignetur & subjicere sub pedibus ejus omnem hostem & bellatorem.* Liturg. S. Basil. Ita fere Liturg. Chrys. *Exercitus fortes, senatum fidelem, populum probum, orbem quietum.* Tert. Apol. c. 30. *— ut subjectas habeant gentes, --- ut amotâ perturbatione seditionis, succedat lætitia.* Ambros. in 1 Tim. ii.

h Euseb. Eccles. Hist. l. 5. c. 5.

§. XI.

§. XI. And finally after this life, that he may attain everlasting joy and felicity, through Jesus Christ our Lord. *AMEN.*] Having now wished our Prince all the Happiness which this world is capable of, we must remember he is mortal, and though never so dear to us, he must be taken from us. *His Health* must end in Sickness, *his Wealth* in a Sepulchre, *his Life* and his Glories here must have an end. For he that conquers all other Enemies, must add to the number of Deaths Trophies, and fall under the hand of the last Enemy. Wherefore we do most heartily pray, that an earthly and transient Prosperity may not be all his portion; but that he may so please God in the Administration of this temporal Authority, that when all these things cease, he may be admitted to that never-ceasing Felicity of Heaven, to reign in a glorious Eternity, crowned with that Crown of Life, which fadeth not away; which doth so infinitely transcend all that an earthly Diadem can afford, that the greatest Monarchs have renounced their Crowns and Scepters, and all the Pleasures and Magnificence of their Courts, and sought after it in the retirements of a poor Obscurity, accounting it a blessed exchange to part with Earth for Heaven, Temporals for Eternals. There is now nothing further in this world we can desire; and therefore we pray, that our dear Sovereign may never be so deceived with the glories of this golden Crown, as to forget, much less neglect or despise to seek for that glorious Crown, which is richer, sweeter and safer a thousand times; but that he may be happy both in this world and the next, *through Jesus Christ*, who is the blessed and only Potentate, the King of Kings and Lord of Lords; by his merits alone those whose swords can cut them a passage to an earthly throne, must be admitted to reign in Glory; and he must in-

tercede for those, to whom the world make their Petitions: They who by their Interest and Power can have, or do any thing here, must be there accepted *through Jesus Christ*, as well as the meanest of their Subjects. Wherefore in his Name we ask, and by his mediation we hope to obtain, that our beloved Prince may be prosperous and holy, wise and couragious; that he may have a healthful Body, a pious Soul, a quiet Mind, faithful Counsellors, loyal Subjects, conquering Armies, a long Life abounding with Riches and Honour, and at the end of these transient Glories, a never-ceasing *joy* in the Kingdom of Heaven. And let every good Subject and good Christian, whoever the Church, loves and respects his Country, say *Amen*. Let us pray thus, and live thus, to the honour of God, the establishment of Religion, and the welfare of both King and People. *Amen*.

The Paraphrase of the Prayer for the Kings Majesty.

[O Lord our heavenly Father,] who art most [high] in dignity [and mighty] in power; to whom should we pray for our earthly Governors, but to thee the Supreme [King of Kings] and the absolute [Lord of Lords,] from whom they derive their Authority, and to whom alone they are accountable? since thou art [the only Ruler] of the hearts and examiner of the actions [of Princes,] we acknowledge thee the King of all the world [who dost from] the highest Heaven [thy throne] by thy all-sufficient Providence take care of, and with thy all-seeing eye [behold, all the dwellers upon earth,] especially thine anointed ones, on whose safety the welfare of the rest depends. In all loyal affection to our King, we [most heartily] intreat thee, and in all lowly regard to thy glorious Majesty

jesty [we beseech thee] by thy particular Providence to defend, and [with thy] especial love and [favour to behold] thy servant and [our most gracious Sovereign Lord King *Charles*,] that in his safety and happiness we may have peace and comfort: [and so replenish him with] all holy and virtuous qualities by filling his heart with [the grace of thy holy Spirit, that he may] in his counsels and intentions [always incline to] choose that which is agreeable to [thy will,] and in his actions and undertakings ever follow the rule of thy Word [and walk in thy way:] And that he may be fitted for the due Administration of so great a charge, [endue him plenteously with] the spirit of wisdom and courage, and such an extraordinary measure of all [heavenly gifts] as may declare him thy Anointed. And that he may be every way blessed, [grant him in health] and safety, plenty [and wealth long to live] and prosperously to reign over us; direct, prosper and [strengthen him] and his Armies, [that he may vanquish and overcome] the policies and forces of [all his] and our [enemies,] who attempt to disturb our Peace. [And finally] since the greatest of Men, the best of Kings and the longest of worldly joys are finite, grant to our dear Sovereign, that [after this life] finished in virtue and honour, [he may attain] a Crown of glory in the Kingdom of [everlasting joy and felicity] which was purchased by the merits, and must be obtained [through] the mediation of [Jesus Christ our Lord,] to all which we most heartily say [Amen] be it so.

Of

Of the Prayer for the Royal Family.

§.XII. THe learned *Selden* gives us an antient *Saxon* Prayer out of an old Manuscript Form; directing the Coronation of a Queen, whence this Prayer seems to have borrowed its beginning, *O Lord the fountain of all good, and giver of all increase*[a], &c. But from whencesoever the rest of this Prayer was taken, I am sure it is very proper for this occasion, as the following *Analysis* and Discourse will more fully manifest.

[a] Tit. Honour, Part I. chap. 8.

The Analysis of the Prayer for the Royal Family.

§.XIII. This *Prayer* hath three parts:

- I. The Person to whom we pray described by
  - 1. His Power: Almighty God,
  - 2. His Goodness: the fountain of all goodness,
- II. The Persons for whom we pray: we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family:
- III. The Blessings desired for them,
  - 1. Spiritual Gifts and Grace: Endue them with thy holy Spirit, enrich them with thy heavenly grace,
  - 2. Temporal Prosperity: prosper them with all happiness,
  - 3. Eternal Glory: and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. AMEN.

A

A Practical Discourse on the Prayer for the Royal Family.

§. XIV. ALmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Catharine, James Duke of York, and all the Royal Family.] There is as near an alliance between this and the former Prayer, as between the Persons for whom they are made; so that there will be little to be added, except where this hath somthing peculiar. And first, it deserves our notice, that God is called here *the fountain of all goodness*, which is the explication of those Scripture-Phrases, *The well-spring of life and living waters* [b]; and is an acknowledgment that the God we pray unto, is absolute and independent, having *all goodness* in and from himself, and also inexhaustible, for though he bestows his Blessings liberally and constantly upon all creatures, yet he suffers no diminution or decay. Wherefore though we have now been petitioning for a *King* who needs extraordinary assistances and large measures of all kinds of Blessings, yet we know this Ocean cannot be drawn dry, but can supply the Branches as well as the Root, and make all that Stock grow and flourish together. The *Queen* and *Heir to the Crown* are the *fountains* from which we hope Blessings shall be derived upon after-Generations. But here we behold there is a higher Fountain, which must first replenish them with all that goodness which they convey to us. The antient Church in their Prayers did desire the weltare of the Palace and the Imperial Family [b], as well as the Safety of the Emperor. And the Practice of the

[b] Psal. xxxvi. 9. Jerem. ii. 13.

[b] *Domum tutam.* Tert. *Pro omni palatio.* Liturg. S. Basil.

the Heathens [c], as well as the Canons [d] of the Christians do make it appear fit and rational. But if Reasons do outweigh Examples, we may add that we are many ways obliged to pray for the *Queen* and the *Royal Family*. 1. In regard to the Glory of God, whose Honour is advanced by the holy Example of persons so illustrious, whose Dignity, when it is adorned with Piety and Goodness, may bring Virtue into repute, and engage many to imitate them. 2. In duty to the Kings Majesty, whose comfort will be increased both in the Holiness and Prosperity of Persons so nearly related to him, and so dearly beloved by him. 3. In affection to our Country, who in this and future generations will have cause to bless God for these Prayers, if they become prevalent; because these are the hopes of succeeding times, and our Children may be happy in the religious Education of such as are to be the Pillars of Justice and the Patrons of the Church hereafter. *David* had not been so curious in *Solomons* Education, but that he knew it was not the Princes personal concern alone, but interest of the whole Nation and of all Gods People. The *Persian* Kings desired the Prayers of the Jews for their Sons (*Ezra* vi. 10.) and chose four of their most wise and virtuous Nobility to whom the Education of the Prince was committed, who (as *Clem. Alexandrinus* tells us) were called the *Royal Tutors*, and we hope the Care of those concerned shall be joined to the Churches Prayers, and then this Petition shall be prevalent.

[c] *Pontifices, eorumque exemplo cæteri sacerdotes, cum pro incolumitate principis vota susciperent, Neronem quoque & Drusum iisdem diis commendavere.* Tacit. Annal. l. 4.

[d] *ut pro Domino Imperatore cum sua prole orationes & oblationes augeantur.* Concil. Rhemense. can. 40. Ezra vi. 10.

§. XV. Endue them with thy holy Spirit, enrich them with thy heavenly grace; prosper them with all

all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *AMEN.*] These particulars are a comprehension of the same blessings in other words which before we desired for the King, even spiritual, temporal and eternal Felicity. The Persons we pray for are royally descended, nobly educated, replenished with all honourable endowments, with great Riches and vast Possessions; yet although they need none of the Wealth or Honours of this world, we may wish them greater and better things, *viz.* that their Virtue may be parallel to their Descent, and their Graces equal [f], nay excel all other *Endowments*: that they may be *rich* in good works, so as to gain the Love of God and of all good men: These in the first place. To which we desire it may please God to superadd all outward *happiness*, that the Queen may be fruitful, the Prince healthful and the whole Family numerous and fortunate, united in the bonds of an indissoluble Love, and that there may never want a man of them to sit upon the throne for ever. Let not traiterous Projectors be more zealous to cut off these hopes, than we are to pray to God to discover and disappoint them: Let us beg that we may not provoke him to punish us in the decay of that Royal House, the establishment whereof we should wish more than that of our own Families; because the welfare of so many are dependent on it, and the consequences of change dismal and uncertain. Therefore we will heartily pray they may have all the Happiness they can wish in this world, and so enjoy it, that they may not lose the glorious Crown of Eternity in the world to come, for which no temporal Greatness or Pleasures can make them a satisfaction. *Amen.*

[f] *Nemo in nostrum gloriam vixit, nec quod ante nos fuit nostrum est; animus facit nobilem.* Senec. Ep. 44.

The

The Paraphrase of the Prayer for the Royal Family.

O [Almighty] and all-sufficient Lord [God, the fountain] of life, and inexhaustible spring [of all goodness,] as we have begged thy blessing for thine Anointed, so also [we humbly beseech thee] in order to his comfort, our own benefit and the good of future times, continually [to bless our gracious Queen *Catharine*] and the illustrious Prince [*James* Duke of *York*,] that the Succession may be secured by the preservation and increase of them [and all] the branches of [the Royal Family:] And that they may please thee, and become blessings to us, [endue them with] the best of all endowments [thy holy Spirit] to direct them in all virtue, and [enrich them with] the most durable of all riches [thy heavenly grace] to make them exemplary and rich in good Works; keep them from all traiterous designs, and [prosper them with all] kind of [happiness] which this world can afford, to encourage them in well doing; and because this happiness must end, give them at the conclusion thereof a blessed exchange [and bring them to thine everlasting Kingdom] of Joy and Peace, there to reign with thee for ever, [through] the merits and intercession of [Jesus Christ our Lord] and only Saviour. *AMEN.*

SECT.

SECTION VII.

Of the Prayer for the Clergy and People.

§. I. ACcording to the Method in the fore-going Versicles and Responses, having prayed to the *Lord* to *save the King*, we now proceed to beseech him to *endue the Ministers with Righteousness*, and also to *save his People and own Inheritance*; both which are comprehended in this Collect, whose Explication followeth.

The

The Analysis of the Prayer for the Clergy and People.

§. II. This Prayer hath three Parts:

- I. The Preface, in which God is acknowledged in
  - 1. His excellent Attributes: Almighty and everlasting God,
  - 2. His wonderful Works: who alone workest great marvels,
- II. The Petitions expressing
  - 1. For whom we pray,
    - 1. Clergy: send down upon our Bishops and Curates,
    - 2. People: and all Congregations committed to their charge,
  - 2. For what we pray,
    - 1. Grace to fit them for Duty: the healthful spirit of thy grace,
    - 2. A Blessing on their endeavors: and that they may truly please thee, pour upon them the continual dew of thy blessing:
- III. The Argument to inforce them: Grant this, O Lord, for the honour of our advocate and mediator Jesus Christ. *AMEN.*

A Practical Discourse on the Prayer for the Clergy and People.

§. III. **Almighty and everlasting God, who alone workest great marvels.** As we have made our Supplications before for our Temporal Governors, that under them we have may all those outward Blessings which will make our lives comfortable here; so we now continue to pray for our Spiritual Guides, that with them we may receive all those Graces and inward Blessings which will make our souls happy hereafter. We are members of the *Church* as well as the *State*, so that we must pray for those things which are requisite to the preservation and felicity of both, joyntly and severally, since they mutually support each other. And as the union of men into Polities and civil Societies, is designed for the securing our Bodies and Estates, and the obtaining of external Prosperity; so the union of Christians unto one Spirit by one Faith, and into one Body by the bonds of Love, is intended by God for the edification of our Souls, and the securing our eternal Inheritance. Wherefore let us remember our Mystical as well as Political union, our Souls as well as our Bodies, and most devoutly imitate the best examples, in calling [a] upon God for his Church and Peoples; and especially for the *Ministers* thereof, as the Scripture injoyns us [b], and as the Apostle St. *Paul* so often particularly intreats those he writes unto [c] do. And for this we have in all ages many testimonies of holy men, who both in their publick and private worship did ever beg for the peace and welfare of the *Church*, more then any of

[a] John xvii. 20. Deut. xxxiii. 11.
[b] Psal. cxxxii. 9. Ephes. vi. 18, 19.
[c] Coloss. vi. 3. 1 Thess. v. v. 25.

their private concerns. With which noble spirit if our breasts be possessed, this excellent Form is here daily presented to us, to be offered to God with fervent affections, which is so contrived that the very Method and Phrase, if duly considered, may furnish us with many affecting Meditations to improve our devotion in the use of it. The Introduction sets God before us in those admirable Attributes and wonderful Works, which declare him every way fit to be called upon for his Church, and mind us what he hath done for it. It is he that first gathered his Church out of obstinate Jews and ignorant Heathens by his *Almighty* Power; and who hath by the same Omnipotence either preserved it from, or supported it against, the malice of Sathan, the rage of Persecutors, the subtilty of Hereticks, and the blind zeal of factious Dividers: so that it continues to this very day, and shall do to the end of the world, because our Redeemer ever lives to intercede for us, and hath promised to be with us [d] for ever. Our *God is everlasting*, and the duration of the Church relies on the indeficiency of the Divine Nature, which ever lives, and ever loves it, and is as powerful and sufficient to support and supply it now, as ever in former ages. History can describe, and our Fathers can tell us what *marvellous works* he hath done for the benefit thereof; how many miracles he wrought for the confirmation of his Truth, the conviction of its Enemies, and the strengthening of the members thereof. In the first times he did wonderfully inspire the Apostles with the Holy Ghost and power to work Miracles, by which [e] their succes-

[d] Matth. xvi. 18. & xxviii. *ult.* Heb. vii. 25. Græc. Εἰς τὸ παντελές. *Omnis Ecclesia quæ sit propter Deum firma permanebit.* Dict. Rab.

[e] Acts ii. 4. & ix. 17. & xix. 6. 2 Tim i. 6. 1 Tim. i. 18. Κατὰ τὰς προαγούσας προφητείας, hoc est, ἐκ ἀνθρωπίνης δόξης. Chrysost. Πνεύματος πρεσβύτεροι ἐπίσκοποι καὶ διάκονοι. Occum. in loc.

fors

sors were distinguished for some time, till the world did believe. And afterwards, though the operation were not so visible (because it was not so necessary [f]) yet the assistance is as sure, for that is as requisite now as ever; and the blessing upon our endeavours is as advantageous and more suitable to the present condition of the Church. For the greatest of all wonders (which some prefer to the Creation of Light out of the Darkness) is not yet ceased, *viz.* the Conversion of Sinners, by that which the profane world account *the foolishness of preaching*, and then who dares deny, but God *works great marvels still*, though not in so magnificent a way. O therefore let us call upon this *Almighty* and *everlasting* God, that he will *marvellously* assist his Ministers, and wonderfully bless his People under them; that it may appear that he who of old was visibly present with his Church by Miracles, may be now perceived to be still among us by extraordinary Assistances and admirable success bestowed on his Servants.

[f] Τῆς διακονίας ἀεὶ σπουδῶν δεῖ· ἔτι δὲ καὶ νῦν. Chrysost. l. 4. de Sacerdotio. *Necessaria fuerunt antequam crederet mundus ad hoc ut crederet.* Aug. Civ. Dei. 22.

§. IV. **Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful spirit of thy grace.**] This Prayer being made for the whole Church, doth here exactly enumerate the several parts of which it doth consist, *Bishops*, *Ministers* and *Saints* [g] in S. *Pauls* phrase; all which do make a Church. And in the antient Liturgies all these degrees are particularly mentioned [h] and prayed for; though the same thing be asked

[g] Phil. i. 1. Τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις: *Ecclesia, plebs Sacerdoti adunata & pastori suo grex adhærens*: S. Cyprian. Epist. 59.

[h] *Pro Archiepiscopo nostro N. honorifico sacerdotio, in Christi Ministerio, & omni Clero & populo, Dominum postulemus.* Liturg. S. Basil.

asked for them all, the *salutary spirit of the divine grace*, of which every one of them stands in need, and the consideration of their several Places and Offices will be the best guide and help to our affectionate putting up this Petition. First, the *Bishops*, who as they have the highest dignity in the Church, so they have the greatest Charge, being to oversee both the People and the Ministers. So that by being advanced above all, they become servants unto all [i], and on them as on the Apostles [k] lies *the care of all the Churches*. They are to endeavour to preserve the Church in Peace and Prosperity, by electing fit persons into the Ministry, and ordering the externals of Divine Worship with decency, and to edification; by preventing Heresies and Schisms among the Clergy; and by enquiring into and censuring all publick crimes both in Clergy and People; and by consulting upon occasion about the most important affairs of Church and State; which is a burden for the shoulders of an Angel. And if we consider how necessary and beneficial this Office is to us [l] and how impossible to be duly performed without extraordinary measures of the *Spirit of Grace*, we shall no doubt earnestly beg it for all of this Sacred order, especially for him whom we live under, whom though we do not here (as the antients did) mention by name, yet we dayly remember with a particular affection.

[i] *Ne te efferas, officium tibi non potestas injungitur, hodie incipiendum tibi servire omnibus.* Grotius *in* Matth. xx. Asserit Judæos Captivos ita loqui ad Ethnarcham suum. *Vid.* Matth. xx. 27. 1 Cor. ix. 19. *Apud nos qui imperant serviunt iis quibus videntur imperare.* Aug. Civ. Dei, l. 19. c. 14.

[k] 1 Cor. xi. 28. Græc. Μέριμνα πασῶν τῶν ἐκκλησιῶν.

[l] *Ecclesiæ salus in summi sacerdotis* [i. e. Episcopi] *dignitate consistit; cui si non exors quædam, & ab omnibus detur potestas, tot efficientur schismata quot sacerdotes.* Hier. adverſ. Lucifer.

section. Secondly, *Curates*, by which we are not to understand stipendiary persons, but all the *inferior Clergy*, to whom the Bishops do commit the [*curam animarum*] cure or charge of Souls: which name, however abused by vulgar acceptation, minds us of the original of those we now call *Ministers*. For at first the sole charge of every City and the adjacent parts lay upon the *Bishop*, till by the encrease of the faithful it became necessary for him to take unto himself certain [*Curatores*] Deputies, to whom he committed the Office of instructing, reserving to himself the rights of Government and Superiority (as is excellently proved by some of our own Authors) and these (acting as the seventy with and under *Moses*, and) taking part of the burden on them, are therefore properly called here by the name of *Curates*. And let all that have undertaken this weighty charge, most devoutly pray for themselves and all their Brethren, and all the faithful people of God joyn with us in so doing. For our Office is to catechise and instruct the ignorant, to exhort and incourage the good, to rebuke and convince sinners, to confirm the doubting, to win the gain-saying, to comfort the sad, visit the sick, to preach to our congregations, to pray with and for them, to administer the holy Sacraments, and in a word, to take care of the Souls of the living and bury the Bodies of the dead. Wherefore the Prayers of Christs flock had need be fervent for us; since this cannot be done without the aid of the *Spirit of Grace*: especially because Ministers must be able to teach their Auditors, by the innocence of their Lives [m] as well as by the vastness of their Learning; and had need be free

[m] *Non statim boni sacerdotis est, aut tantummodo innocenter agere, aut tantummodo scienter prædicare; cum & innocens tantum sibi proficit, nisi doctus sit, & doctus sine doctrinæ sit Authoritate, nisi innocens sit.* Hilar. Pict. de Trin. l. 8.

of the crimes with which they charge others, lest their reproofs become their own reproach, rather then their neighbours amendment. Lastly, *the People* who are to hear and learn from these spiritual guides, must be prayed for; that they may be open to instruction, easie to advice, gentle upon reproofs, willing to learn and receive Gods Word, diligent to practise it, and full of all benign dispositions, and replenished with Justice, Charity and Devotion. Remember (holy Brethren) how seriously God and his Spirit hath charged you with his people, and how strictly he will require them from you, so that if through your default any perish [n], you are accountable to God for them. Consider how ineffectual both your Prayers and Instructions [o] will be, unless the *Spirit of Grace* bless them; and then you will pray heartily for your Congregation: And let them who are to suck these breasts pray for a healthful Nurse; a pious, painful, zealous and knowing Pastor: nay let us all, Ministers and People, desire with and for one another, that *Spirit of saving Grace* that may make the whole Body of the Church *healthful*, and every Member strong, active, and useful in its place [p]. That the Governors may be prudent, the Ministers faithful and the People diligent, and all of them ready and vigorous for the duties of Religion and every good work.

[n] 1 Kings xx. 39. Ezek. xiii. 9.

[o] *Magisteria forinsecus adjutoria quædam sunt; Cathedram in cœlo habet, qui corda docet.* Aug. in Epist. Johan. Tract. 4.

[p] Titus ii. 11. Varab. *Gratia salutaris, &c.* See Psal. cxxxii. 16.

§. V. And that they may truly please thee, pour upon them the continual dew of thy blessing.] As *the Grace* of God is requisite to fit all the members of Christs Church for their several offices and duties; so *his Blessing* is necessary to make their labours prosperous. Man

Man is called by *Philo* the celestial plant, having his root reverst [q] and seeming to grow from heaven. And herein the comparison holds, that as plants require the influence of heaven to quicken them, and *the dew* thereof to moisten them; so those which are set in the Church (the garden of God) require the salutary *Spirit of Grace* to make them live, and the irrigations of the *Divine Blessing* to make them spring and bring forth fruit. It is not from our pains nor your diligence alone that success must come, *not from him that plants nor him that waters, but from God that gives the increase*, 1 Cor. iii. 5,6. Whole buckets of water poured on by the hand of man, will not so much refresh the Plant, as the gentler showrs and *dew* from above; wherefore *the dew* is used to express plenty and abundant increase [r], particularly *in knowledge* [s], of which *the dew falling from the Clouds* was the Hieroglyphick among the Egyptians. Let us then most passionately gasp for this prolifick dew, that we may not only *please* God by our constant and ready attendances upon Prayers and other Offices, but truly and throughly please him by our fruitfulness under these means; let it appear by our Humility and Charity, our Justice and Innocence, by the success of the Ministers, and the improvement of every Congregation, that we do not receive the Grace of God in vain. For he is ready to give *his blessing*, if we be fit to receive it, he will not only sprinkle but pour it on us; because we need large measures, and that not only at some seldom seasons, but *continually* at both the morning and evening

q Ἀνθρωπὸν μόνον φυτὸν ἀνέφυσεν, —— τὰς τροφὰς ὀλυμπίους καὶ ἀφθάρτους, ἀλλὰ μὴ γεώδεις καὶ φθαρτὰς ἔχει. L. de insid. pejor.

r Gen. xxvii. 28. Deut. xxxiii. 18, 28. Hosea xiv. 5.

s Deut. xxxii. 1. *Ægyptii eruditionem indicantes cœlum pingunt rorem fundens.* Caussin. Hieroglyph. Hor. Apol. 35.

Sacrifice, lest Affliction or Temptation should wither us. O! what Soul doth not long to be thus watered, since nothing can fructifie without it, nor can any thing die or be barren that doth enjoy it? Let us humbly pray that the good Orders of our Bishops, the Prayers and Exhortations of our Ministers, and the constant attendances of our People, may thus be watered from above, that we may bring forth an hundred-fold and send forth a pleasant savour of good works [t] like the fields of *Palestina* when watered from the celestial Springs. And so should every member of Christs Church live and grow and flourish, than which nothing is more desirable.

[t] *Et cum à siccitate continuâ, immaduerit imbre, tunc emittit illum suum habitum divinum, ex sole conceptum, cui comparari suavitas nulla potest.* Plin. lib. 17. c. 5. Genes. xxvii. 27.

§. VI. **Grant this O Lord, for the honour of our Advocate and Mediator Jesus Christ, Amen.]** We must not allow either the Clergy or People to ask these Petitions with any designs to advance their own glory, or to become famous for their gifts or graces. For the end must be the manifestation of the glories of our *Advocate and Mediator*, who at his Triumphant Ascension, gave divine gifts [u] unto men, and accounts those who are endued with them as so many rays of his glory [x]. It is *Jesus* who obtains by his pleading at the Throne of Grace both the Spirit and the Blessing for us, and it is he that bestows both upon the Church, for which he once gave his Body, and on which he ever sets his love. Let him have the Honour of all the holy and religious performances of his Church; and let us earnestly desire, that by the flourishing of this his Body all the world may see the prevalency of his intercession with God, the sincerity of his love to his servants,

[u] Ephes. iv. 8.

[x] 2 Cor. viii. 23. *Sunt Christi gloria, quia nihil habent nisi dono Christi.* Calvin.

servants, his continual care of them, and bounty to them; which will surely cause all people to advance and magnifie his holy Name. Nothing is more the *Honour* of Jesus now in Heaven, than that his Church be ruled with pious and wise Governors, his Ordinances administred by zealous and holy Ministers, and all places abounding with religious, loyal and charitable People. And what argument will sooner open the ears and pierce the heart of the Father of mercies, whose great design is to glorifie his dear and only Son? This declares that our Petitions herein comply with his eternal purposes. We see the dishonour of some distempered members, seems to reflect upon the head; and we are grieved for it, desiring sincerely the holy Jesus may have (as he deserves) all glory by the holiness and prosperity of his Church, and we hope that Heaven will say [*Amen*] hereto.

The Paraphrase of the Prayer for the Clergy and People.

O Lord, who art [**Almighty**] in power [**and everlasting**] in duration, who hast promised to be ever with thy Church, we acknowledge thee the [**God who alone workest**] wonders in the calling, and hast ever shewed [**great marvels**] for the preservation thereof in all Ages; wherefore we beseech thee to [**send down**] from above suitable gifts and graces upon all estates of men in the Catholick Church: particularly [**upon our Bishops**] to direct them in the governing, upon our Ministers [**and Curates**] to assist them in the feeding of thy flock; [**and**] also upon [**all Congregations**] of Christian men and women, whose souls thou hast [**committed to their charge**] and that the account may be given up to the Ministers comfort and the profit of thy Church, let

let them all be inspired with [the healthful] and saving [Spirit of thy grace] to fit them for, and assist them in, all religious duties: [And that they] all in their several places [may truly please thee] by a right use of this grace, do thou plentifully [pour upon them] in all holy Offices the effectual and [the continual dew of thy blessing] that thy Messengers pains may be successful, and thy peoples lives fruitful in all good works: [Grant this] which we ask of thee [O Lord] not to advance our own fame, but [for the honour of] him that is [our Advocate] to obtain them of thee, our Redeemer [and Mediator] to dispense them to us; for the holiness and happiness of thy Church is the glory of thy dear Son [Jesus Christ,] therefore do thou with us and to us, say [Amen.]

SECT.

SECTION VIII.

Of the Prayer of S. Chrysostom.

§. I. THe excellent Composers of our *Liturgy*, were so far from affectation of Novelty, that when the Antient Offices did afford them Proper Forms, they did not make new ones; wherefore they have taken this Prayer *verbatim* out of the *Greek Liturgies*; and that none could have been more fit for this place, will appear by a more particular Consideration thereof.

The

The Analysis of the Prayer of S. Chrysostom.

- §.II. In this Prayer are two parts:
  - I. The ground of our asking, considering
    - 1. The Experience of Gods grace: Almighty GOD, who hast given us grace at this time with one accord to make our common supplications unto thee,
    - 2. The Truth of his Promise: and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests,
  - II. The Petition or thing asked: Hearing our Prayers, as to
    - 1. The Matter: fulfil now O Lord the desires and petitions of thy servants,
    - 2. The Manner: as may be most expedient for them,
    - 3. The principal Requests
      - 1. To know God. granting us in this world knowledge of thy truth,
      - 2. To enjoy him: and in the world to come life everlasting, *AMEN.*

A

A Practical Discourse on the Prayer of S. Chrysostom.

§. III. A Almighty God, who hast given us grace at this time, with one accord to make our common supplications unto thee.] This excellent conclusion of our Prayers that bears the name of its renowned Author, was well known to the *Greek* Church; for it is still found extant in the Liturgies both of S. *Chrysostom* and S. *Basil*. And yet its own worth might sufficiently recommend it, if it wanted the reputation of those honourable Names. For it is founded on our own experience, and the certainty of his Promise who is infallible; carried on with such submission to the Divine Will, and designed so to our chiefest advantages, that nothing can be more judiciously contrived, or more pertinently applied to this close of our Devotion. Where it seems to review and re-enforce all our former Petitions, to revive our hopes of acceptance and encourage our zeal in them, yet so as to represent our necessities in the most humble and lowly manner, with submission to his Wisdom, who best knows what is most expedient for us. We may now reflect on those many necessary and useful Prayers which we have offered up to God with an unanimous consent and a hearty Devotion; and it is fit we should pay our grateful acknowledgments for that *Grace* which hath assisted us therein. For there are no clearer evidences of the presence of the Divine Spirit in our Prayers, then the sincere agreement and harmonious *accord* of our souls in the joynt oblation of them [a], and the fervent affections that every one in particular hath added to them. It is his *Grace* that hath bound our arrows together

[a] Acts 1. 14. & 4. 24. Grec. Ὁμοθυμαδὸν.

gether by the bonds of love, and hath directed them to pierce the Clouds by a vigorous and steddy zeal. And we have the surer ground to believe he hath assisted us, and the greater cause to praise him for it, in regard these are no other then our *Common Prayers* and ordinary *Supplications*, which have no Novelties or Varieties to court our fancies, but yet have been made new to us by a fresh supply of his heavenly *Grace*, which hath kindled our accustomed Sacrifice with new flames. And if we well consider, the effects of Gods grace are rather to be judged by the heart than the tongue, by renewed affections rather than change of expressions. And to be sure nothing but a new sense of our old wants, can give life to these Petitions. Wherefore as we daily receive new succours, let us daily make new acknowledgments; that as we have the comfort of our Union and Zeal, so he who bestows them may have the glory. And yet this is not all the use we must make of the experience which we have had of his enabling us to pray; for it must strengthen our Faith, and quicken our Hope that we shall be heard. For he that helps us to ask, thereby assures us he intends to give [b]. He prepares the heart and then his ear attends thereunto. The first step towards the obtaining of a Blessing, is the giving us a heart devoutly to ask for it [c]. Which desire he would not create, if he did not intend to fulfil it. Therefore we may lay this as a foundation, on which we may chearfully request his gracious acceptance of those Prayers which he hath quickned us to by a new Devotion.

[b] Matth. xxv. 25. Psal. x. 17.

[c] *Signum futuræ impetrationis est quando Spiritus S. movet ad petendum cum fiduciâ & quasi securitate impetrandi.* Cassian. coll. 9.

§. IV.

§. IV. And dost promise that when two or three are gathered together in thy name thou wilt grant their requests.] But that we may not doubt of the prevalency of our Petitions, nor go away from the Throne of Grace with a sad heart, we have not only grounds of hope from the operations of the Spirit (which are secret, and not always so discernable) but from an infallible promise made by him who is Truth it self, and in whom all the Promises of God are *Yea* and *Amen*. Which assureth us that the united requests of his People, who meet and pray in his name can never miscarry, (*Matth.* xviii. 19, 20.) For Jesus is so highly delighted in the unions and unanimous societies of the faithful, that if but *two of them* [a] *agree on earth to ask any thing, it shall be given them, and wheresoever two or three are gathered together in his Name, he is* [f] *in the midst of them.* Nay he *is* there before they come, ready to receive their Supplications; and whoever meet in his House of Prayer, shall find he is present amongst them [g] by the communications of his Grace, and his answering their Prayers. For the *granting our requests* (as you may here observe) is the Paraphrase of Jesus his being with us; and the best testimony of his *being among us* in the granting our desires. And this way we wish our blessed Lord may manifest himself to us, who are *gathered together in his name* [h], that is in obedience to his

[a] *ubi duo confident sermonem habentes de lege,* Schechinah *est inter ipsos.* R. R. ap. Drus. *Non multitudini sed unitati plurimum tribuendum.* Cypr. de unit. Eccles.

[f] *Non dicit Ero, non enim tardat aut cunctatur, sed jam sum* (i. e. *illic inveniar*) *præsens gratiâ & favore singulari.* Luc. Brugens.

[g] Psal. lxvi. 6. *Deus in medio illorum esse dicitur quibus exhibet gratiosæ suæ præsentiæ testimonia.* Ravan. Thes. Bib. vid. Deut. vii. 21. Josh. iii. 10.

[h] Acts iv. 7. *compared with* Matth. xxi. 23. 1 Sam. xvii. 45. Psal. xx. 8.

his Command and Authority, in hopes of and trust in his Power and Aid, to pay our homage to him, to declare our Faith in him, and to own our dependance upon him. Wherefore his own Promise doth oblige him to hear us. Sometimes the Congregation is very numerous, and he that will hear so few, will (as an Ancient notes) much rather receive those requests to which so many have unanimously and devoutly said *Amen*. But if there be but few (as to the shame of this Nation is too often seen) the wickedness of the neglecters ought not to reproach the Piety of those that are present; nor is it safe for men to despise them for their paucity, since Jesus disdains not the smallest Number. The Jewish Masters indeed teach, that Ten is the least number [1] to make an Assembly fit for the Divine Presence. But our gracious Lord descends lower, even unto *two* or *three*, that none might be discouraged by the negligence of their Brethren. And now be we never so few, if we be unanimous and devout, what comfort will this promise leave upon our spirits in the close of our Prayers, which ascend to Heaven with privilege and authority! When they are backed with his promise they cannot fail. Who would not lay aside all occasions and run every day to meet with Jesus who is sure to be found in the Temple? And who would not love these Devotions in which so many thousands do agree? And who (that believes the truth of Jesus) can doubt of a gracious return to them? If you find but few of your brethren at Church, yet you shall find him whom your soul seeks there; and by his grace and his answers you shall find he hath been with you and left a blessing behind him.

[1] *Quando decem homines intrant domum Synagogæ, Divinitas est cum illis: Dicunt enim in* Talm. *Decem faciunt cœtum.* Ita Rab. Salom. *in* Numb. xiv. 27.

§.V.

§. V. Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.] Having so good grounds to believe he hath been present with us, both from the experience of his assistance, and the certainty of his promise, we are taught now to speak to the holy Jesus, as it were face to face, to apply our selves to him as if he stood before us; beseeching him who enabled us to put up these requests, and hath been among us and heard them all along, to make good his promise, and, as he was nigh unto us when we called on him, that he will *fulfil the desires* of us that fear him [k]. *Desires* and *Petitions* are empty things, the hunger and thirst of the soul, and when the Divine bounty satisfies these desires, he is said to fill us; for food is not more pleasing to a hungry body, than the desire accomplished [l] is to a longing soul. There we beseech him who hears the Petitions of our mouths, and also discerns the meditations of our hearts, that he will *fulfil* all our wishes as holy *David* prays, *Psalm.* xix. 14. And as he often in the Book of *Psalms* [m] makes *Desires* and *Petitions* the two parts of his Prayers, so do we, taking *the Petitions* for the words of these holy Forms, even that which we have asked with our lips in express terms: and by *the desires*, we mean those inlargements of our souls into secret thoughts and affectionate wishes, which were too big to be delivered at our mouths, but were begotten in our hearts by the spirit of God: and perhaps by occasion of some meditations suggested in these Pages. Which *desires* are the wings to our *Petitions*, the life of our sacrifice, and the particular application of these general requests to the state of our own souls, which he that kneels next

[k] Psal. cxlv. 18, 19.

[l] Prov. xiii. 19.

[m] Psal. xx. 4, 5. Psal. xxi. 2.

to us cannot discern, but our Lord Jesus both sees and will fulfil these as well as those *Petitions*, which were the ground of such devout inlargements. He will grant both if it be *expedient for us*; but because we are so unable to judge what is for our real advantage, we must not too peremptorily require that he should give us all we wish or pray for. We may ask for evil things, or for good things which may be evil for us [a]; or we may desire them unseasonably, immoderately, or to evil purposes, and then it were cruelty to hear us, and it is the greatest kindness to deny us. Let us therefore learn from the example of Christ himself, to submit our will to the will of God [b], and learn from a Heathen to give God leave to choose for us; who being infinite in wisdom and goodness knows what is fittest for us, and when and where, and in what manner and what measures to bestow it. So that if we leave it to him, we shall have all mercies with infinite advantages, when we are fittest for them, and when they will do us most good. Whereupon we must resolve though our *Petitions* and *desires* be earnest, yet they shall not be arrogant nor presumptuous, but shall learn humbly to submit unto, and patiently to wait upon our Heavenly Fathers order and appointment.

[a] *Nam pro jucundis aptissima quæque dabunt Dii — cæcâ magnaque cupidine ducti, Conjugium petimus, partumque uxoris; at illis Notum qui pueri qualisque futura sit uxor.* Juvenal: *Exorari in perniciem rogantium, sæva benignitas.*

[b] Ζεῦ, βασιλεῦ τὰ μὲν ἐσθλὰ καὶ ἐγχωρίοις καὶ ἀνδήλοις Ἄμμι δίδου, τὰ δ' δεινὰ καὶ ἐγχωρίοις ἀπαλέξειν.

§. VI. **Granting us in this world knowledge of thy truth, and in the world to come life everlasting, *Amen*.** To *know* God here by Faith, and to behold him hereafter and enjoy him, is the sum of our true happiness. And therefore we need not positively pray for any thing else

else, but may be so far indifferent as to all other things to leave it to our gracious Master, to give or deny us those things according as he sees most *expedient*; provided these two be secured, *to know God here, and to enjoy him hereafter*. These we must crave however, and desire all other blessings may be subordinate to these, and so given to us, that neither of these be hindred or impaired. Or we may consider, that since Jesus hath promised to hear all these our Prayers, we beseech him to confirm his word in granting them, that we may have a further experimental *knowledge of the truth* of his promises. In this world we need his daily help, and do every day most humbly desire it, and if he please to answer us according to his promise, it will give us such constant and fresh testimonies of his being our true and never failing friend, that we shall still trust more strongly in him, and come more chearfully to him, till at last nothing can separate us from his love. And thus we being daily bound by new experiences of his favour, shall become faithful to the death, and then we cannot fail of the Crown of life. And we may enforce all our foregoing Petitions by representing to the holy Jesus the great advantages we shall have by his daily *fulfilling our desires and Petitions*; for besides the things we ask for, hereby we shall acquire such confirmation to our Faith, and such evidences of his truth, as will secure us in his love while we live in this world, and bring us to the fulness of glory and felicity in the world to come; therefore dear Jesus hear us and answer us to our endless comfort, *Amen*. Be it so.

The Paraphrase of the Prayer of S. Chrysostom.

WE acknowledge thy goodness, O [Almighty God who] remembring our inability to serve thee [hast given us] that sweet and efficacious assistance of thy [grace at this time] which hath enabled us [with one accord] and a fervent devotion [to make our] Addresses *to thee* with new affections: even in the presenting these our daily and [common supplications unto thee:] we confess thou hast helped us to ask, and therefore hope thou intendest to give, and the rather because thou hast assured us [and dost promise, that when two or three] even the smallest number of the faithful in obedience to thy command [are gathered together] to offer up their united Prayers to the Father [in thy name] they shall find thee present in the midst of them, for [thou wilt grant their requests.] Wherefore since we have called upon thee by thine aid and are assembled in thy name, [fulfil now O Lord] unto us this gracious promise, and mercifully accept [the desires] and meditations, which have been sent from the hearts, the Prayers [and Petitions] uttered from the mouths [of thy Servants,] supplying their wants with the best things, and at the fittest times [as may be] judged by thy infinite wisdom [most expedient for them.] But however thou dealest in all other things, let the interest of our souls be secured both here and hereafter, by thy [granting us in this world] daily experiments and further [knowledge of thy truth,] in the fulfilling of thy promises, and the granting of our Prayers; that so we may never forsake thee here [and in the world to come] our happiness shall be compleated by thy bringing us then to [life everlasting] through Jesus Christ our Lord *AMEN.*

AN

AN APPENDIX OF

The Final Blessing taken out of 2 Cor. xiii. *ult.*

§. VII. **The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *AMEN.***] In all Religious Assemblies it hath been the custom to dismiss the people with a Blessing, which was wont to be pronounced by the principal Person present [p], sometimes by the King [q], but most commonly by the Priests [r], whose Office was to bless in the Name of the Lord. And therefore under the Law, there was a particular form of *Benediction*, which the *Jews* to this day observe so religiously, that they believe it ought to be repeated in the Holy Tongue [s], and to be received by the People with all reverence, bowing their heads and prostrating their bodies; so that no man may presume to look upon the Priests hands when they are stretched out to give it, because they say, then the glory of God rests upon them. And in the Christian Church also they ever concluded with a *Blessing* ('tis likely the same we now use, being endited by the Holy Spirit, and used by S. *Paul* in the close of his Epistle to the *Corinthians*) concerning which it was ordered, *that the Assembly should bow their heads*

[p] Heb. vii. 7.
[q] 2 Sam. vi. 18. 1 King. viii. 55.
[r] Numb. vi. 23, 24, &c.

[s] Fagius *in* Numb. vi. Buxtorf. Synag. c. xiv. *Ste* Nehem. viii. 6.

[t] Κλινόντων αὐτῶν τὰς κεφαλὰς εὐλογεῖτω αὐτοὺς Ἐπίσκοπος. Clem. Constit.

Ante benedictionem sacerdotis, egredi populus non præsumat. Concil. Agath. can. 31.

when [t] *it was pronounced:* and it was decreed by a Council, *that none might depart out of the Church till it was given.* But to give a greater strength to these Orders, let us consider the excellency of this Divine Blessing, and sure its own perfections will oblige us to stay for it, and engage us to receive it with all devotion and reverence. The legal Benediction was no more but a wish for temporal felicity: but this contains the whole order of our salvation and brings in the glorious Trinity with the several gifts of each Person to make us compleatly happy. The Father indeed is first in order, but we begin with *the grace of our Lord Jesus Christ*, that is, the benefits purchased by his Passion; because he is the first mover in our acceptance, and obtains both the *love of God* the Father, and the *Communication of the Holy Ghost.* What can the pious soul ask or desire which is not comprehended in this Blessing? here is *the grace* of the Son to pardon our sin, *the love* of the Father to supply our wants, *the fellowship* of the Blessed Spirit to strengthen our weakness. The first to redeem us, the second to justifie us, the third to sanctifie us: and all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death and for ever. Nor are these only desired, but they are pronounced over us by the Embassador of God, whom he hath sent to bless in his name: And this Minister of Heaven being cheared with observing our Devotion, doth from his soul wish, and Ministerially (as far as in him lies) dispense these unspeakable blessings to us. And what he doth on Earth shall be ratified in Heaven to every truly holy man. O let us bow our heads and open our hearts to receive

receive this universal blessing as from God himself, and depart from the holy place full of comfort and joy, that we have such a preservative against all evil, and such a guide and encouragement to all good, even the *blessing of God to be with us* and remain upon us *for ever*: and to this let all the people say, *AMEN.*

The Blessing Paraphrased.

LEt [the Grace] and all the benefits of the death [of our Lord Jesus Christ] merit our Absolution, [and the love of God] the Father seal our Justification, [and the fellowship] and Communication of the Graces [of the Holy Ghost] perfect our sanctification. And let all these at present [be with us] and rest upon us [all evermore.] *AMEN.*

Τῷ Θεῷ μόνῳ δόξα.

A

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